Ziyaarat of Makkah Mukarramah

Here are some Ahadeeth concerning the virtues of Makkah Mukarramah:

1. Standing at a place called Harooza[1], Rasulullaah ρ addressed Makkah saying, "By Allaah! You are the best of all Allaah's lands and the most beloved. Had I not been forced to leave you, I would have never done so."[2]

2. Addressing Makkah, Rasulullaah ρ also said, "I love you more than any other city. Had my people not forced me to leave, I would never have taken up residence anywhere else."[3]

3. On another occasion, Rasulullaah ρ addressed Makkah saying, "O Makkah! I swear by Allaah that I am leaving you knowing that you are the most honourable and beloved city in Allaah's sight. If only your residents had never forced me to leave. I would never have to leave you."[4]

4. When the Muslims conquered Makkah, Rasulullaah ρ said, "Allaah had made this city sacred the day He created the heavens and the earth and it sanctity shall remain until the Day of Qiyaamah. Its thorns cannot be broken, its animals cannot be harmed and things fallen on its ground cannot be picked up unless with the intention of returning it to its owner or making public announcements (to locate the owner). It is also forbidden to cut the grass that (naturally) grows here."[5]

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[1] This is a hillock where a marketplace was situated. It is located in front of the house of Hadhrat Ummu Haani رضي الله عنها close to Khiyaateen. The area has now been included in the extension of the Masjidul Haraam and there was a time when one of the doors was named after it. (Ibn Hishaam Vol.1 Pg.346 and Akhbaar Makkah Vol.4 Pg.206)
[2] Tirmidhi, Hadith 3925.
2 Tirmidhi, Hadith 3926.
[4] *Majma'uz Zawaa'id* (Vol.3 Pg.273).
[5] Muslim, Kitaabul Hajj – Hadith 1353.

Hadhrat Ikrama says that not harming its animals even refers to removing an animal from the shade so that one may occupy its place.[6]

5. Rasulullaah ρ once said, "There is no city in which Dajjaal will be unable to enter besides Makkah and Madinah. Every street will be lined with angels standing in rows to protect them."[7]

6. Rasulullaah ρ also said, "(On the Day of Qiyaamah) I shall be first to rise from my grave, followed by Abu Bakr and Umar. I shall then go to the people of Baqee and they will also rise with me. Thereafter, I shall wait for the people of Makkah. I will rise from between the two Harams."[8]

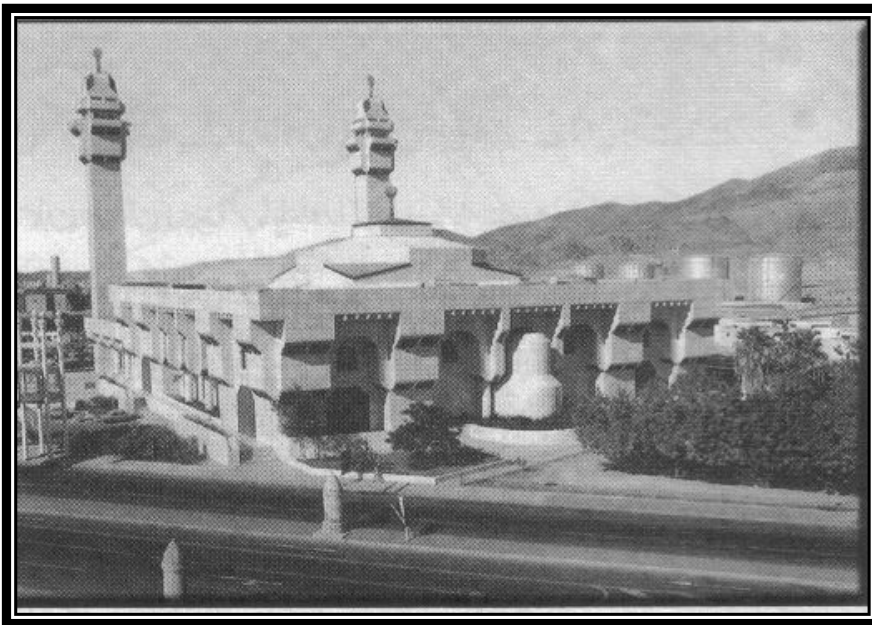
The total area of the Haram is approximately 550 km^2.[9]

Discussing the etiquette of the Haram, Hadhrat Mujaahid رحمه الله mentioned, "When you enter the Haram, never push anyone, never harm anyone and never crowd."[10]

Here follows a tabular representation of distances between the Masjidul Haraam and the various boundaries of the Haram:

Tan'eem (Masjid Aa'isha)	Nakhlah	Adhaatu Laban	Ji'irraanah	Hudaybiyyah	Arafaat
7.5 km	13 km	16 km	22 km	22 km	22 km

Masjid Aa'isha (the Masjid of Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها)

[6] *Akhbaar Makkah* by Faakihi.
[7] Bukhaari, Fadhaa'il Madinah – Hadith 1881.
[8] Tirmidhi, Hadith 3692.
[9] *Az Zuhoorul Muqtatifah* Pg. 25, *Subulul Hudaa war Rashaad* (Vol.1 Pg.58), *Al Baladul Ameen* (Vol.1 Pgs.56-62). In this regard, it is worth studying the article of Dr. Abdul Malik, entitled *'Harame Makki awr un ki Hudood'*.
[10] *Akhbaar Makkah*, Hadith 1472.

Masjid Tan'eem (Masjid Aa'isha)

This Masjid is situated south of Makkah. It lies 7.5 km from Makkah on the road to Madinah and is the closest of all the boundary points. The Masjid is built on the spot where Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها entered into the state of Ihraam during the farewell Hajj. Hadhrat Jaabir τ reports that because Hadhrat Aa'isha رضي الله عنها was experiencing her menstrual cycle, Rasulullaah ρ instructed her to perform all the various rites of Hajj except for the Tawaaf. She then performed the Tawaaf after her cycle had ended. She then said, "O Rasulullaah ρ! While you have performed Hajj and Umrah, I have performed only Hajj." Rasulullaah ρ then instructed her brother Hadhrat Abdur Rahmaan bin Abu Bakr τ to take her to Tan'eem and it was from there that she performed her Umrah after her Hajj during the month of Dhul Hijjah.[11]

Allaama Ibn Jurayj رحمه الله says, "I saw Ataa رحمه الله point out the spot where Hadhrat Aa'isha رضي الله عنها entered the state of Ihraam. It was the same spot where Muhammad bin Ali Shaafi'ee erected a Masjid."[12]

Khaadimul Haramain King Fahd bin Abdul Azeez recently extended this Masjid, giving it a total area of 84500 m^2 together with its attachments. It was completed at an estimated cost of ten million Saudi Riyaals. The prayer area of the Masjid measures 6000 m^2 and can accommodate approximately fifteen thousand worshippers.

Approximately two hundred metres south of Masjid Tan'eem in an area falling under the *'hil'* (non-Haram area), the great Sahabi Hadhrat Khubayb bin Adi τ was martyred.

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[11] *Bukhaari, Kitaabul Hajj* – Hadith 1785.
[12] *Akhbaar Makkah* by Azraqi (Vol.2 Pg.209).

A small tower had been erected to denote the spot where Hadhrat Khubayb τ was martyred. Kurdi has illustrated the tower in his book and it stood intact until it was demolished in the year 1377 A.H.[13]

This was the first time that the Muslims had killed any Kaafir in battle, the first time that prisoners were taken and the first time that booty was earned.

Here follows a tabular representation of distances between Makkah Mukarramah and the various Miqaat:

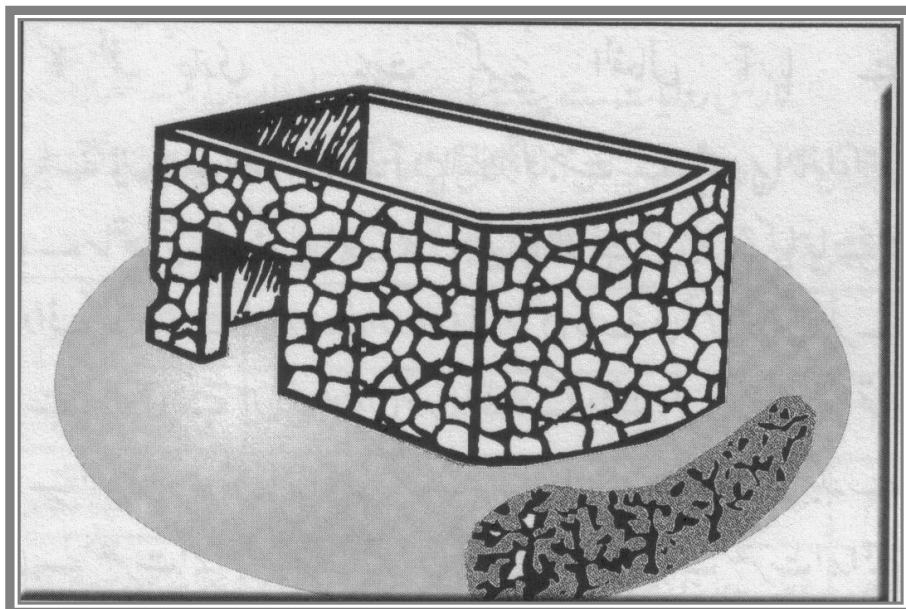
Qarnul Manaazil	Dhaatu Irq	Yalamlam	Juhfah	Dhul Hulayfah
80 km	90 km	130 km	182 km	410 km

The Builders of the Kabah

Historical reports show that the Kabah had been rebuilt twelve times during various periods of history. While many reports cannot be relied on completely, there are also those that are proven from infallible sources. Here follows a list of the various builders of the Kabah:

1.	The angels	7.	Qusay bin Kilaab
2.	Hadhrat Aadam υ	8.	The Quraysh tribe
3.	Hadhrat Sheeth υ	9.	Hadhrat Abdullaah bin Zubayr τ - 65 A.H.
4.	Hadhrat Ibraheem υ and Hadhrat Ismaa'eel υ	10.	Hajjaaj bin Yusuf – 74 A.H.
5.	The Amaaliqah people	11.	The Turkish Sultaan Muraad – 1040 A.H.
6.	The Jurhum tribe	12.	King Fahd bin Abdil Azeez – 1417 A.H.

[13] Ibn Hishaam (Vol.3 Pg.173-178). *Akhbaar Makkah* by Faakihi – Hadith 1763. *Tareekhul Qaweem* (Vol.5 Pg.154), *Ma'aalim Makkah Tareekhiyyah* Pg.325.

The Kabah from the Time of Hadhrat Aadam υ to Hadhrat Ibraheem υ

The Kabah as Hadhrat Ibraheem υ may have built it

Hadhrat Abdullaah bin Umar τ reports that when Allaah sent Hadhrat Aadam υ down to earth from Jannah, He said to him, "I am sending down with you a house around which Tawaaf will be made just as Tawaaf is made around My throne and around which salaah will be performed just as salaah is performed around My throne." When the floods came during the period of Hadhrat Nooh υ, the house was raised to the heavens. Although they were unaware of the precise location where the house had been, all the Ambiyaa عليهم السلام performed Hajj until Allaah identified the place to Hadhrat Ibraheem τ. He then constructed the Kabah using rocks from five mountains. These mountains were Hira, Thubayr, Labnaan, Toor[14] and Jabalul Khayr. So one should derive as much benefit from this house as one possibly can.[15]

This verse tells us that Hadhrat Ibraheem τ made this du'aa when he had left his son Hadhrat Ismaa'eel υ with his mother in a barren valley. His words "close to Your sacred house" makes it clear that the Baytullaah was in existence before Hadhrat Ibraheem τ. Whereas the building had been destroyed, the foundation still stood so firm Hadhrat Ibraheem τ was able to build upon it thousands of years later.

The construction of Kabah that took place after Hadhrat Ibraheem τ was also done upon the pre-existing foundation. Hadhrat Yazeed bin

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[14] Thubayr is a mountain situated between Makkah and Mina. It is opposite Hira and extends to the end of Mina (*Taareekhul Qaweem* Vol.2 Pg.399). Labnaan is actually a pair of mountains close to Makkah (*Ma'aalim Makkah* Pg.235). 'Toor Seenaa' is a mountain in the eastern desert of Egypt.

[15] Reported from reliable sources, as confirmed by Haythami in *Majma'uz Zawaa'id* (Vol.3 Pg.288).

Haaroon رحمه الله says, "I was present when Hadhrat Abdullaah bin Zubayr τ brought down the Kabah to reconstruct it in a manner that the Hateem was included within its walls. I then saw the foundation which consisted of rocks that jutted out like camel humps."[16]

Diagram of the Kabah's foundation showing rocks resembling camel humps

This narration also makes it clear that when Hadhrat Abdullaah bin Zubayr τ reconstructed the Kabah, he did so upon the original foundation without disturbing it. The strength of this foundation can be substantiated by research done in 1417 A.H. when diggings were done to a depth of 1.4 metres. It was found that the rocks forming the Kabah's foundation were firmly attached to each other without any cement. They were also found to resemble camel humps and their structure made it clear that it would ably support any further construction work without any modifications.[17]

The Construction of the Quraysh

It was eighteen years before the Hijrah that the Quraysh decided to rebuild the Kabah. They resolved that they would use only pure and lawful money for the construction work. No funds procured through looting, usury or subversion were to be used. Despite their various acts of Shirk and other shameful acts, their resolve to use only pure wealth for the construction of Allaah's house showed that their innate nature was still upright. This incident also shows how Allaah ensured that no ill gotten funds were used for building His beloved house. It was therefore because of this condition that their budget was soon exhausted. For this

[16] Bukhaari - Hadith 1586.
[17] *Durarul Jaami Thameen* Pgs. 78,82.

reason, an area of approximately three metres could not be included within the walls. They demarcated this area by building the low wall called the Hateem.

Besides this alteration, the Quraysh also made other modifications to the original plan. These include:

- Raising the doors high above the Mataaf that none could enter the Kabah at will. Only those people whom the Quraysh allowed could do so.
- They sealed off a second door that was located on the opposite wall of the Kabah.
- Whereas there was no roof on the Kabah, the Quraysh added a roof because many treasures had been stolen from the Kabah.
- They added a water outlet from the roof of the Kabah that led down to the Hateem area. It is commonly known as the *"Mizaab Rahmah"* ('the water outlet of mercy').
- They raised the Kabah to a height of approximately 8.64 m whereas it had previously been only 4.32 m high.

The crown jewel of this construction was that the master of all Arabs and non-Arabs Rasulullaah ρ himself participated in the construction work. He carried the stones himself and had the honour of placing the Hajar Aswad in place.[18]

Putting the Hajar Aswad in place

When the construction of the Kabah reached the point where the Hajar Aswad was to be put in place, the Quraysh fell into a dispute because each family wanted the honour for themselves. The dispute became so heated that swords were drawn and a fight was about to break out. It was then that an elderly member of Quraysh called Abu Umayyah Makhzoomi got up and proposed that whoever is the first to walk through the Banu Shaybah[19] gate the next morning would be allowed to

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[18] Bukhaari – Hadith 1582, *Fat'hul Baari* (Vol.3 Pg.441), *Ibn Hishaam* (Vol.1 Pg.192) and *Akhbaar Makkah* by Faakihi (Vol.5 Pg.226).

[19] The Banu Shaybah gate was originally the path that the Quraysh took to the Masjidul Haraam because it lay in the direction of their residences. When a gate to the Masjidul Haraam was opened at the home of Shaybah bin Uthmaan, who lived right beside the Masjidul Haraam, the gate was subsequently called the Banu Shaybah gate. When the Masjidul Haraam was extended during the period of the Khalifah Mahdi, this gate was included in the Mataaf but its location was marked. This marking was in existence until recently near the Maqaam Ibraheem but has since been demolished

settle the dispute. They all agreed on this. However, Allaah had already decided that the honour of putting the Hajar Aswad in place should be reserved for His Nabi ρ. Therefore, the first to enter through the gate next morning was none other than Rasulullaah ρ. Seeing him enter, everyone said in one voice, "Here is Ameen (the trustworthy). We shall be happy with whatever he decides."

After they had briefed him about the situation, Rasulullaah ρ asked for a sheet to be brought. He then placed the Hajar Aswad in the centre of the sheet and told the leader of each family to hold the edge of the sheet. When they did so, he told them to then carry the sheet to the place where the Hajar Aswad was to be placed. When they had taken it to its place, Rasulullaah ρ himself picked it up and put it in place. The people were satisfied with this wise decision[20], which averted much trouble. At the time, none knew that the mediator in that particular case would soon be the just guide of mankind. This incident served as an introduction to Rasulullaah ρ's guidance of the Ummah.

Renovation to the Kabah by the Saudi Regime

A period of 375 years had passed since the Turkish Sultan Muraad renovated the Kabah and renovations were necessary when Khaadimul Haramain King Fahd bin Abdul Azeez gave the instruction for renovations to be started. The work was therefore started in 1417 A.H. and completed six months later. The foundation was strengthened, the outer walls were smoothed, the old mortar was replaced with new mortar, both roof and ceiling were reconstructed and all three pillars were also reconstructed with new wood. The Bin Laden Construction Company had the honour of completing the work.[21]

The height of the Kabah and the width of each wall are as follows:

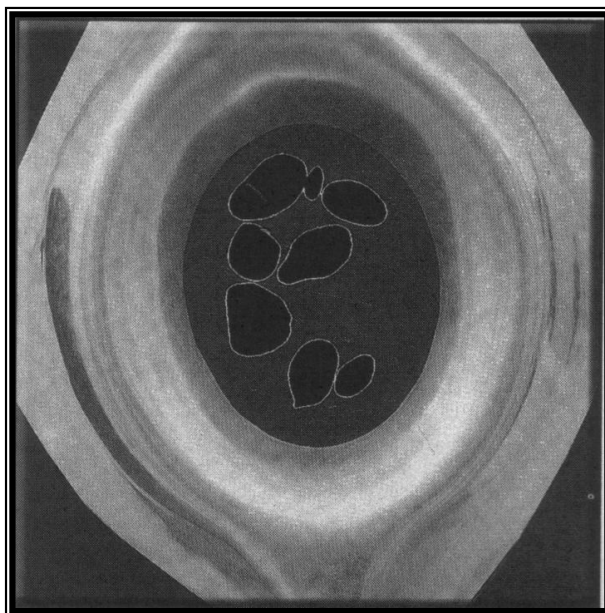
Height of Kabah	Width of wall adjoining the Multazam	Width of wall adjacent to the Hateem	Width of wall between the Hateem and Rukn Yamaani	Width of wall between Rukn Yamaani and Hajar Aswad
14 m	**12.84 m**	**11.28 m**	**12.11 m**	**11.52 m**

when the Mataaf was extended by the Saudi government. However, in commemoration of the gate, Gate 26 between Safa and Marwa has been called "Baab Banu Shaybah" (the Banu Shaybah Gate).

[20] *Majma'uz Zawaa'id* (Vol.3 Pg.289-292), Ibn Hishaam (Vol.1 Pg.1195) and Taareekhul Qaweem (Vol.4 Pg.389,422).

[21] *Al Kabatul Mu'adhama* (Pg.136,156) and *Jaami'uth Thameen* (Pg.78,82).

The Hajar Aswad

This stone is situated on the southern part of the Kabah and lies 1.1 m above the ground. Its dimensions are 25 cm by 17 cm. Whereas the Hajar Aswad was a complete stone, only parts of the stone are affixed to the wall of the Kabah because it was broken during the Quraamata[22] and other incidents. It now consists of eight pieces of varying sizes, with the largest being the size of a date. The pieces were affixed to a large stone and then encased in a silver frame. It is Masnoon to kiss the pieces of the original Hajar Aswad and not the larger stone to which the pieces have been attached nor the silver frame. This larger stone and the silver frame had been refurbished in the year 1422 A.H.

The Eight Pieces of the Hajar Aswad Highlighted

The Silver Frame

The Hajar Aswad is set in a silver frame. Hadhrat Abdullaah bin Zubayr τ was the first to have this made and it was replaced by later Khalifahs as the need arose. It was in 1375 A.H. (1955) that King Sa'ud bin Abdil Azeez had a new one made[23]. This was since refurbished by King Fahd in 1422 A.H.

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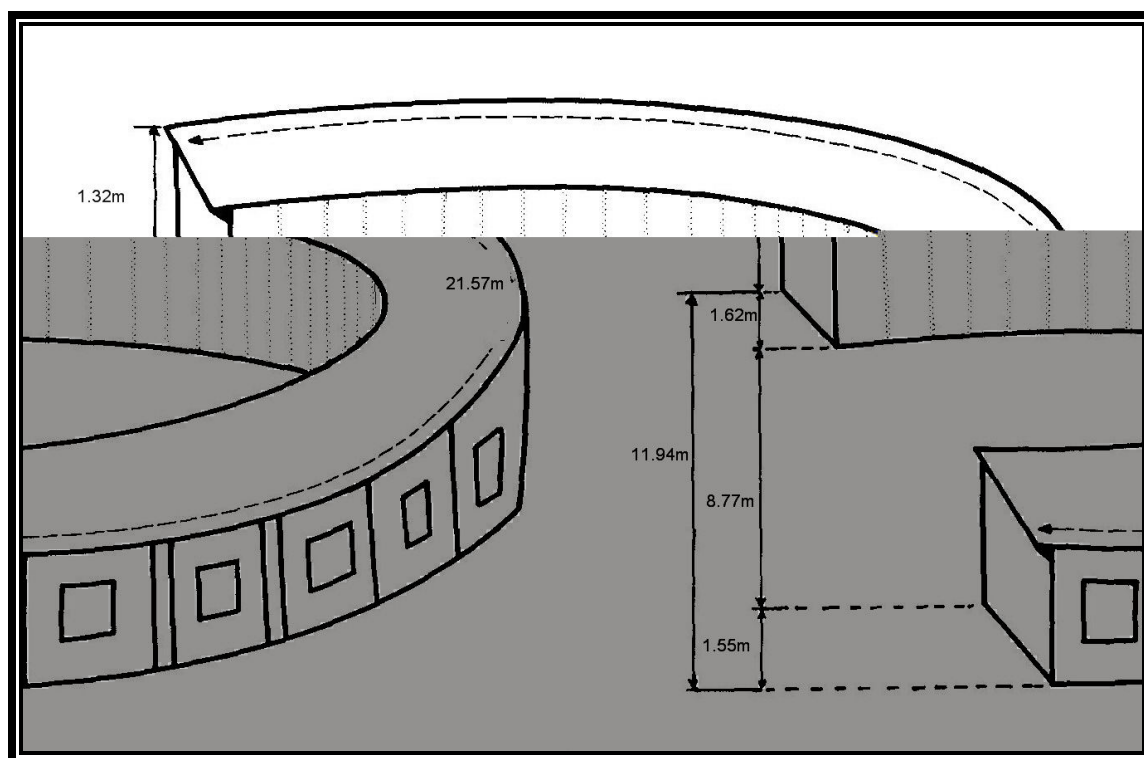
[22] The Quraamata were a sect belonging to the Ismaa'eeli Shias and are followers of Abu Taahir Qarmati. In the year 319 A.H. they managed to remove the Hajar Aswad from its place and took it to Ihsaa. It stayed there for twenty years until it was restored to its present location in the year 339 A.H. Refer to *Al Milal wan Nahl* (Vol.2 Pg.29) and *Shifaa'ul Ghiraam* (Vol.1 Pg.193).

[23] *Akhbaar Makkah* by Faakihi (Vol.1 Pg.135), *Taareekhul Qaweem* (Vol.3 Pg.329) and *Al Kabatul Mu'adhama* (Pg.116)

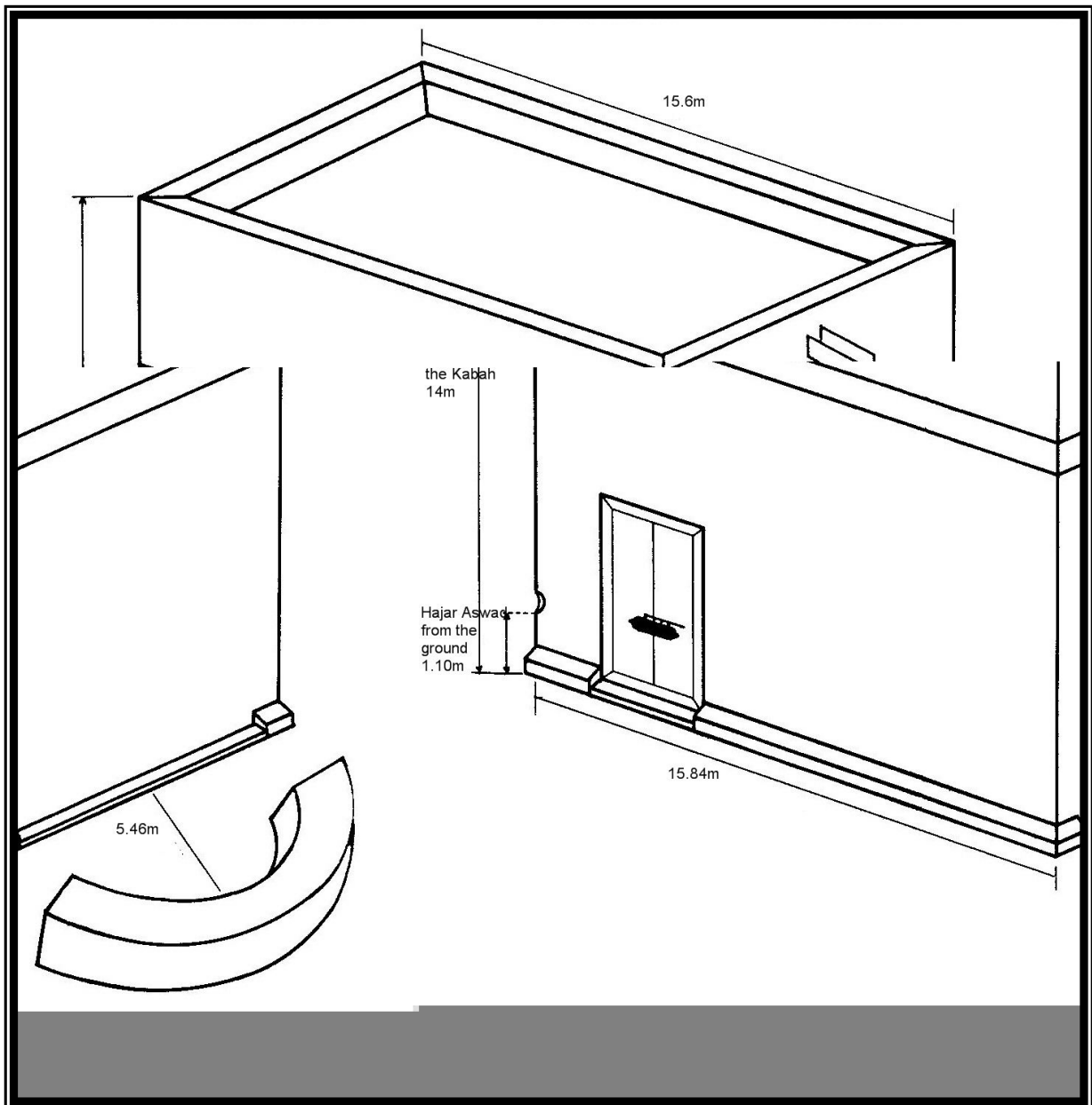
The Multazam

The area between the Hajar Aswad and the door of the Kabah is called the Multazam. It is an area of approximately two metres.

The Hateem

The Hateem is that crescent-shaped area immediately adjacent to the Kabah. It is also called "Hijr Ismaa'eel" because that was the place where Hadhrat Ibraheem υ had constructed a shelter for Hadhrat Ismaa'eel υ and his mother. Whereas this area was outside the Kabah, three metres of the area are definitely part of the Kabah since it was separated from the Kabah during the construction of the Quraysh. During that time, this portion was included in the Hijr Ismaa'eel and now forms part of the crescent. In short, neither is all of the Hateem included in the Kabah nor is all of the Hateem excluded from the Kabah.

Sketch of the Hateem and its dimensions

In the year 65 A.H., Hadhrat Abdullaah bin Zubayr τ had the Kabah constructed according to this wish of Rasulullaah ρ.

All these narrations make it evident that an area of approximately three metres of the Hateem actually falls within the Kabah. The rest of the Hateem fall outside the wall of the Kabah. It is however clear that Tawaaf is performed outside the complete area of the Hateem.

A sketch of the Kabah as constructed by Hadhrat Abdullaah bin Zubayr τ

The design of Hajjaaj bin Yusuf therefore remained and no changes have thusfar been made to it.

Here is a table with some additional information:

Height of Hateem wall	Thick-ness of Hateem wall	Straight line distance between one entrance of the Hateem wall to the other	Distance between the wall of the Kabah and the Hateem	Portion of the Kabah that falls within the Hateem	Width of the Hateem's entrance on the side of the Multa-zam	Width of the Hateem's entrance on the side of the Rukn Yamaani	Circum-ference of the Hateem wall from end to end
1.32m	1.55m	8.77m	8.46m	3m	2.29m	2.23m	21.57m

Rukn Yamaani

This corner of the Kabah is called the Rukn Yamaani because it is situated on that side of the Kabah which faces the land of Yemen. The Rukn Yamaani is on the wall opposite to that of the Hajar Aswad.

Hadhrat Abdullaah bin Umar τ reports that he heard Rasulullaah ρ say that Islilaam of the Hajar Aswad and the Rukn Yamaani atones for sins.

Hadhrat Mujaahid رحمه الله says, "Du'aas made while placing the hand on the Rukn Yamaani are accepted."[24]

It was the practice of Rasulullaah ρ that when he passed between the Rukn Yamaani and the Hajar Aswad, he recited the following du'aa:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"O our Rabb, grant us *(all that which is)* **good in this world,** *(all that which is)* **good in the Aakhirah and save us from the punishment of the fire** *(of Jahannam)*.**"** {Surah Baqara, verse 201}

Shaadh Rawaan

[24] *Akhbaar Makkah* by Faakihi – Hadith 153.

This is the bottom of the Kabah walls that jut out from the rest of the wall at the Mataaf. The corresponding area within the Hateem where people cling on to the Kabah and make du'aa is not regarded as the Shaadh Rawaan but forms part of the Kabah.

The Shaadh Rawaan is coated with very durable marble of the highest quality and the brass rings fixed to it number 55 (43+12).

The Roof of the Kabah

The Kabah remained without a roof for a long period of time. It was the Quraysh who first built a roof. The Kabah presently has both a roof and a ceiling with the floor made of solid white marble. The roof has an opening measuring 1.27m x 1.4m that remains covered with a skylight made of tempered glass. This allows natural light to enter. This skylight is removed when the Kabah is washed and when the Ghilaaf is changed. On these occasions, the opening in the roof and the staircase are used to gain access to and from the roof.[25] It should be noted that in 1397 A.H. the old wooden staircase was replaced by a circular aluminium staircase with fifty stairs.

Had your people not been recently removed from ignorance and had I not feared that they would be averse to change, I would have included the Hateem within the Kabah and brought the door level with the ground."[26]

Another narration states that Rasulullaah ρ said, "I would have brought the door level with the ground and made two doors, one on the east and another on the west so that the building could stand as it did on the foundations of Ibraheem υ."[27]

The Key of the Kabah

When the Muslims conquered Makkah in the year 8 A.H., Rasulullaah ρ took the key from Hadhrat Uthmaan bin Talha τ, opened the door and then went in. When Rasulullaah ρ came out, he announced[28], "All ill-

[25] *Taareekhul Qaweem* (Vol.3 Pg.40, Vol.4 Pg.145) and *Taareekhul Kabatil Mu'adhamah* (Pg.52).
[26] Bukhaari – Hadith 1584.
[27] Bukhaari – Hadith 1586.
[28] *Tafseer* of Ibn Katheer (Vol.2 Pg.299) and *Taareekul Kabah* (Pg.301).

gotten wealth and unlawfully spilt blood from the Period of Ignorance are now trampled beneath my feet. However, providing water for the people performing Hajj and rendering service to the Kabah shall be preserved." Thereafter, Rasulullaah ρ recited the following verse:

إِنَّ اللّهَ يَأْمُرُكُمْ أَن تُؤدُّواْ الأَمَانَاتِ إِلَى أَهْلِهَا

Verily Allaah instructs you to *(amicably)* **return trusts to their rightful owners...** {Surah Nisaa, verse 58}

Rasulullaah ρ then handed the key back to Hadhrat Uthmaan bin Talha τ saying, "Take this key. O progeny of Uthmaan! This shall now remain amongst your descendants forever and none but a tyrant shall take it away from you."[29]

The length of the key is 40cm. It is kept in a silken bag that has pure gold decorations. It is also changed every year and prepared in the same factory that makes the Ghilaaf. One side of the bag bears an inscription of the verse:

إِنَّ اللّهَ يَأْمُرُكُمْ أَن تُؤدُّواْ الأَمَانَاتِ إِلَى أَهْلِهَا

while the other side has the inscription:

أمر بصنعه خادم الحرمين الشريفين فهد بن عبد العزيز آل سعود حفظه الله

"The Custodian of the two honourable Haramains King Fahd bin Abdul Azeez of the family of Saud (May Allaah protect him) has commissioned the making of this."[30]

Here are a few facts about the Ghilaaf:

Height of the Ghilaaf	Amount of Silk used	Width of the Ghilaaf on the side of the door	Width of the Ghilaaf between the Hajar Aswad and Rukn Yamaani	Width of the Ghilaaf on the Hateem side	Width of the Ghilaaf between the Rukn Yamaani and Rukn Shaami	Total area of the Ghilaaf
14m	670kg	11.68m	10.18m	9.90m	12.4m	$658m^2$

[29] *Majma'uz Zawaa'id* (Vol.3 Pg.285)
[30] *Masna Kiswah Kabah* (Pg.48).

The Mataaf

The Mataaf refers to the open area immediately around the Kabah where Tawaaf takes place. With reference to it, Allaah says:

وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُود

We commanded Ibraheem υ and Ismaa'eel υ *(saying)*, **"Clean** *(remove idols from)* **My house** *(the Kabah)* **for those who perform Tawaaf, those who stay in it, those who bow** *(in Ruku)* **and those who prostrate** *(referring to those who perform salaah there)*.**"** {Surah Baqarah, verse 125}

Throughout the passage of time, the Masjidul Haraam has always remained open. Addressing his tribe the Banu Abd Manaaf, Rasulullaah ρ said, "O children of Abd Manaaf! If you gain authority after me, then whether night or day, you should never prevent people from performing Tawaaf."[31]

The Etiquette of Tawaaf

Rasulullaah ρ said, "Tawaaf around the Kabah is like salaah except that you may speak. So whoever speaks during Tawaaf should ensure that he speaks what is good."[32]

The Maqaam Ibraheem υ

The place where the feet of a standing person fall is referred to as 'Maqaam' in Arabic. The Maqaam Ibraheem υ therefore refers to the blessed stone that Hadhrat Ismaa'eel υ brought for his father Hadhrat Ibraheem υ to stand on when building up the walls of the Kabah. Thereafter, as Hadhrat Ismaa'eel υ continued passing stones on and as Hadhrat Ibraheem υ continued laying them in place, the Maqaam Ibraheem υ continued going higher and higher as the walls rose.[33]

The Footprints of Hadhrat Ibraheem υ on the Maqaam Ibraaheem

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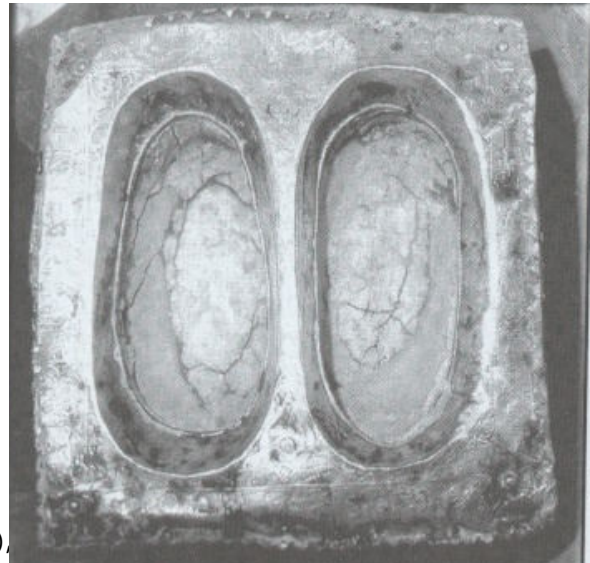
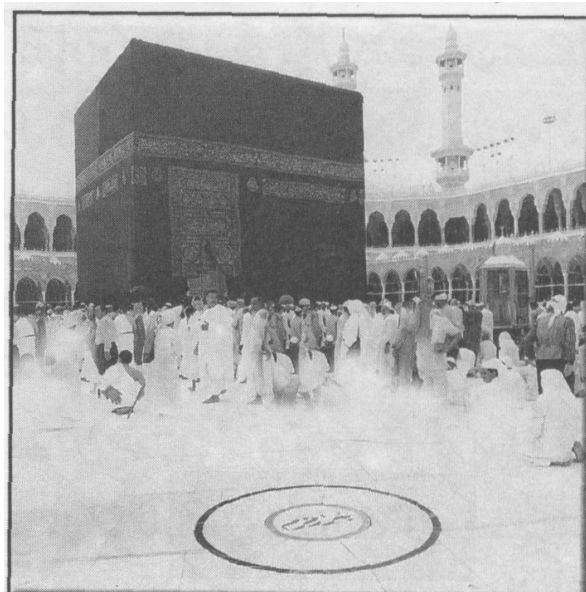

[31] *Majma'uz Zawaa'id* (Vol.3 Pg.273).
[32] Tirmidhi – Hadith 96.
[33] *Jaami Lateef* Pg.20, *Shifaa'ul Ghiraam* (Vol.1 Pg.202).

Being the descendent of Hadhrat Ibraheem υ, the footprints of Rasulullaah ρ closely matched those of his forefather. Hadhrat Juhm bin Hudhayfah τ was a Sahabi who was present when the Quraysh rebuilt the Kabah as well as when Hadhrat Abdullaah bin Zubayr τ rebuilt it. He says that the blessed footprints of Rasulullaah ρ very closely matches those of Hadhrat Ibraheem υ. Rasulullaah ρ also mentioned, "From all the children of Ibraheem υ, it is I who resembles him the most."[34]
Taahir Kurdi (passed away 1400 A.H.) says that the depth of one of the footprints is 10cm while the other is 9cm. the imprints of the toes are however not visible because the Maqaam was exposed to the elements and to the touches of countless people over the centuries. The length of each foot is22cm and their width is 11cm. This tells us that the height of Hadhrat Ibraheem υ equalled that of an exceptionally tall man of our times.

Below are the distances between the Maqaam Ibraheem υ and the Hajar Aswad, the Rukn Iraaqi, the Shaadh Rawaan and the Zamzam well.

Distance between the Maqaam Ibraheem υ and the Hajar Aswad	Distance between the Maqaam Ibraheem υ and the Rukn Iraaqi	Distance between the Maqaam Ibraheem υ and the Shaadh Rawaan	Distance between the Maqaam Ibraheem υ and the Zamzam well
14.5m	14m	13.25m	12.5m

Some Important Facts About Zamzam

This blessed well is located 21 metres from the Kabah. New research has revealed that water gushes from several springs around the well, delivering 11 to 18.5 litres of water per second. This amounts to a minimum yield of 660 litres per minute (11x60) and 39600 litres per hour (660x60). The mouth of one of these springs opens in the direction of the Hajar Aswad. It is 75cm long and 30cm high and this spring delivers the most water. The mouth of another opens in front of the place

Location of Zamzam well from the Mataaf

[34] Bukhaari – Hadith 3437.

from where the Adhaan is called out. This one is 70cm long and 30cm high. Besides these, there are several other smaller springs in the direction of Safa and Marwah.
Here are some additional facts to note:

Mouth Of The Well Beneath The Mataaf	Total Depth Of Well From The Mouth	Surface of Water below the Mouth	Distance of springs from the Mouth	Distance of springs from the Bottom of the well	Circum-ference of the well
1.56m	30	4m	13m	17m	1.46m to 2.66m

Despite extensive use, the water has not diminished and is still flowing after approximately five thousand years. It can well be stated that this is the oldest well on earth.[35]

[35] For more details, see the book, "The virtues of Zamzam Water".

Marwah and the Mas'aa

Mount Safa

This is a little hill from which one of the important rites of Hajj and Umrah is begun. It is located south-east of the Kabah at a distance of 130m and is covered by a domed roof. The Qur'aan makes mention of this hill in the verse:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّه

Verily Safa and Marwah are among the landmarks *(distinctive signs)* **of** *(the Deen of)* **Allaah.**
{Surah Baqarah, verse 158}

[1] Abu Sufyaan τ's house was situated at the beginning of the Mudda'aa road close to Marwah and for a long period of time is remained a famous landmark. However, in the year 1082 A.H. (1671), it was incorporated into the Al Qubaan hospital. It was later demolished in the year 1385 A.H. (1965) when the Haram was expanded. [*Akhbaar Makkah* by Faakihi, *Mir'aatul Haramain* (Vol.1 Pg.1181) and *Taareekhul Qaweem* (Vol.2 Pg.82)]

Mount Marwah

Marwah is also a little hill which derives its name from its rock which is whitish and extremely hard. It is located approximately 300m from the Rukn Shaami in an easterly direction. The Sa'ee ends here. It is also graced by mention in the Qur'aan where Allaah states:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّه

Verily Safa and Marwah are among the landmarks *(distinctive signs)* **of** *(the Deen of)* **Allaah.**
{Surah Baqarah, verse 158}

The Mas'aa

The strip of ground between Safa and Marwah is referred to as the Mas'aa (literally meaning 'the place where the Sa'ee is carried out').

All the while she was keeping an eye on her son but when she passed through the valley between Safa and Marwah, he was hidden from her

view. For this reason, she ran through this part so that she could again see him as she rose to the hills. (In emulation of this, people walk where she walked and run where she ran. The area where she ran has been demarcated by green markings so that people know where to run).

Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ρ would walk fast by the area where the ground dipped[36]. This area is nowadays marked by green lights and green markings on the wall.

The Mas'aa measures 394.5m from the wall behind Safa up to the wall behind Marwah and its width is 20m. The total area that one floor of the Mas'aa covers is therefore 7890m^2 (20mx394.5). The combined area of two Mas'aa floors is 15780 m^2. While the height of the first floor is 11.75m, the height of the other is 8.5m. There are both escalators as well as lifts joining the two floors. While the escalators are situated outside the Safa Door, the lifts are on the inside of the same door.

By counting all these doors, the number exceeds 112.
The Masjidul Haraam boasts nine Minaarahs.

Escalators

During the reign of Khaadimul Haramain, seven escalators were installed to make access to and from the upper stories of the Haram easy.

Every escalator can transport fifteen hundred people in an hour.

Air conditioning Plant

The plant is housed in a six story building and is located 600 metres from the Haram on the Ajyaad Road.

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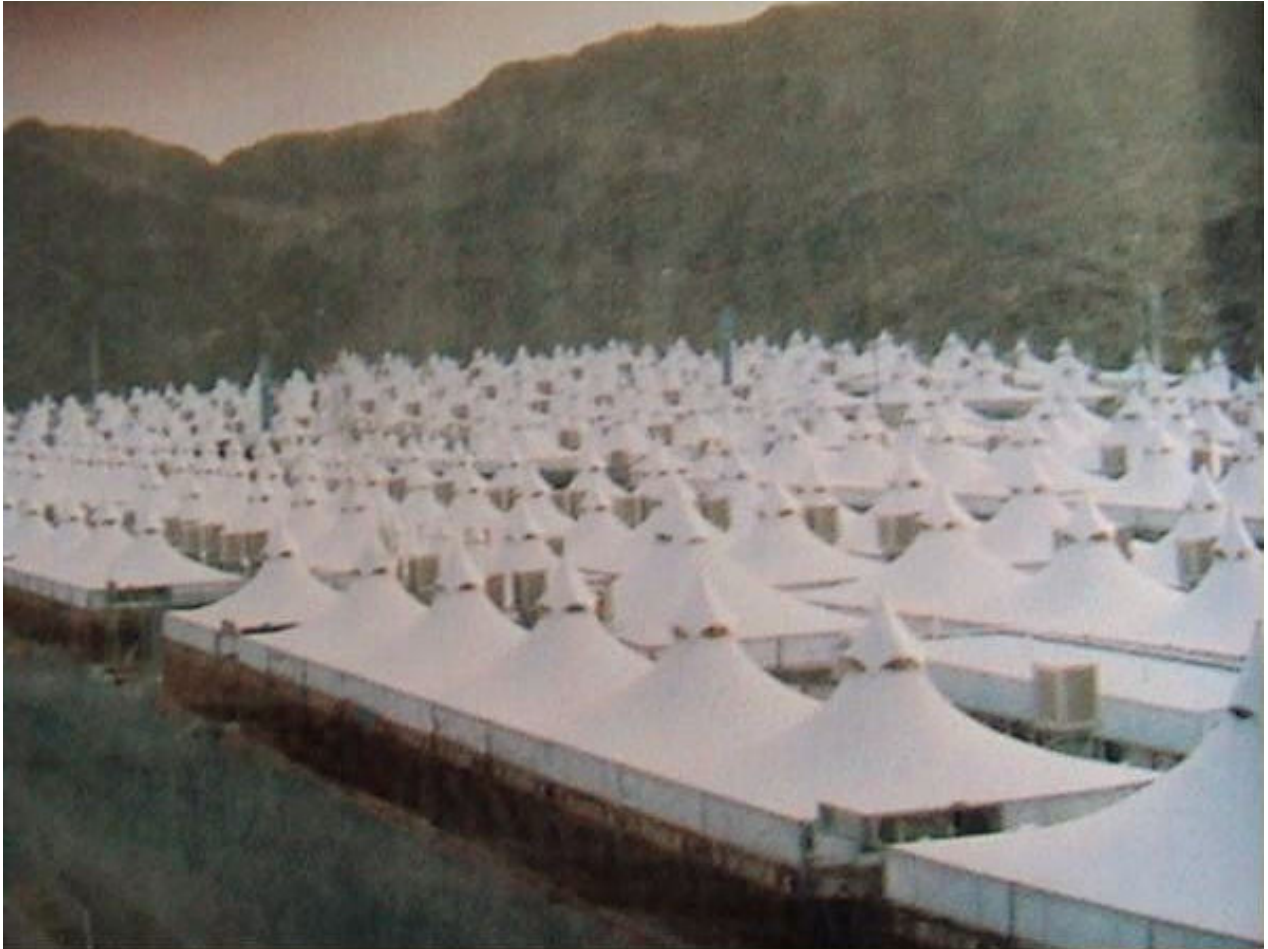
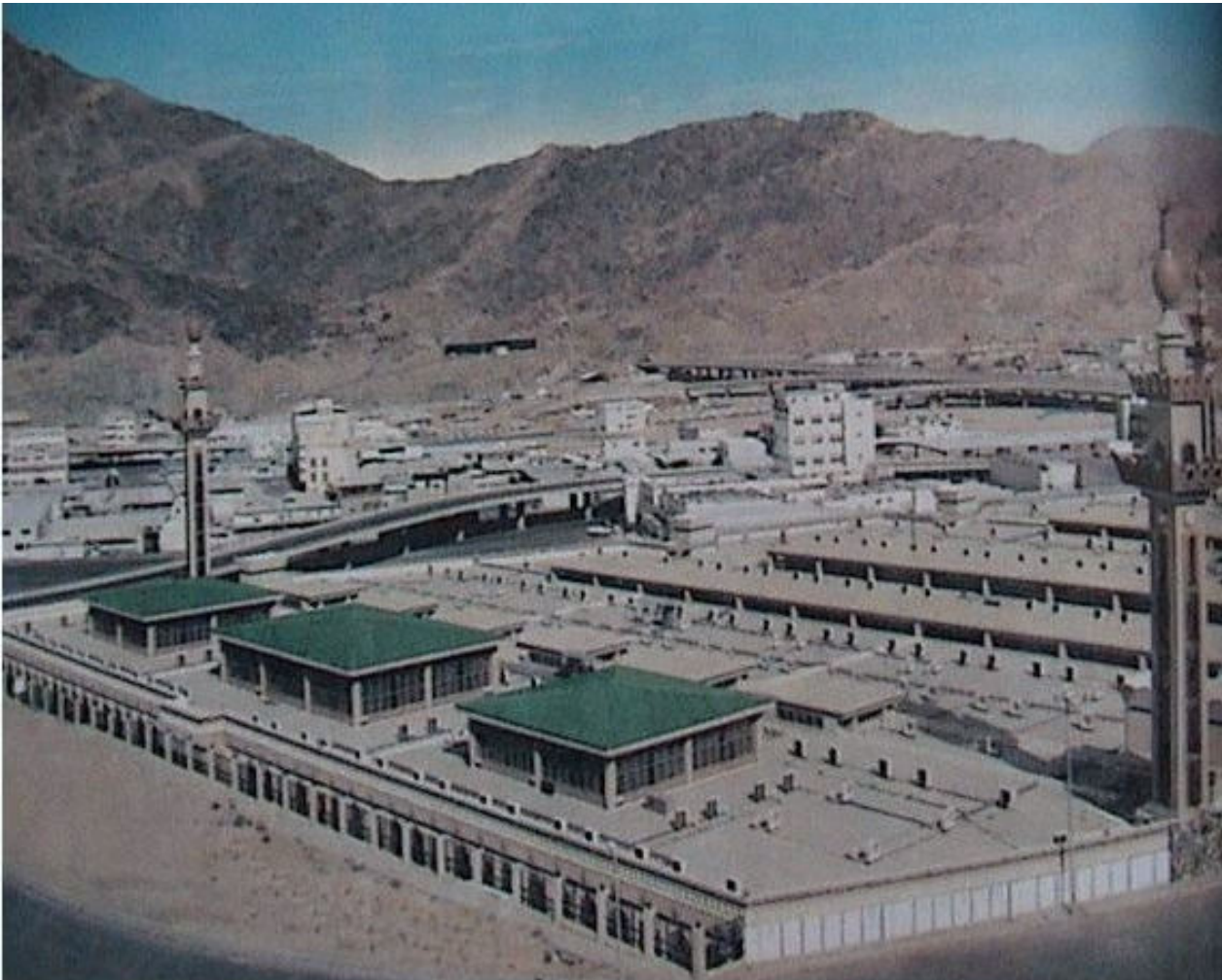
[36] This area was known as *"Batn Sayl"* because water flowed here. It was later levelled and green lights were erected to mark the area. The house of Hadhrat Abbaas bin Abdul Muttalib was situated next to this area and was maintained and renovated through the times. It was eventually demolished in 1376 A.H. when the Mas'aa needed expansion. [*Akhbaar Makkah* by Faakihi (Vol.3 Pg.127), Az *Zuhoor Muqtatifah* P.100 and *Taareekhul Qaweem* (Vol.2 Pg.78)]

Mina

The word Mina means 'to flow'. It is so named because it is here that the blood of sacrificial animals flow during the days of Eidul Adhaa. Some scholars maintain that the Arabs usually name a place Mina when it is a venue for large gatherings. This place therefore deserves the name because large crowds gather here during the days of Hajj. Mina is situated between Makkah and Muzdalifah, seven kilometres east of the Masjidul Haraam. Using the tunnels, it is a mere four kilometres away.

Mina is a place of gathering, falls within the perimeters of the Haram, is the site where Hadhrat Ibraheem υ pelted the Shaytaan and where a ram was sent from Jannah to be sacrificed in place of Hadhrat Ismaa'eel υ. Emulating the practice of Hadhrat Ibraheem υ, Rasulullaah ρ also pelted stones at three places and sacrificed an animal. This is now practiced by all the people performing Hajj when they pelt the Jamaraat and slaughter an animal.

The Masjidul Khayf is located in Mina. This Masjid marks a historic place where Rasulullaah ρ as well as many other Ambiyaa عليهم السلام performed salaah. Also in Mina is a mountain beside which the Ansaar of Madinah pledged their allegiance to Rasulullaah ρ when they took the Pledge of Aqabah. It was a result of this pledge that Islaam spread in Madinah and because of which Rasulullaah ρ migrated there. It was in Mina that Surah Nasr and Surah Mursalaat were revealed and where Rasulullaah ρ spent several nights during the farewell Hajj. After sacrificing his animals in Mina, Rasulullaah ρ said, "This is where I have slaughtered my animals but slaughtering can be carried out throughout Mina. You should therefore slaughter your animals at your tents."[37]

Masjidul Khayf

[37] Ibn Hishaam (Vol.1 Pg.431, 440), *Akhbaar Makkah* by Faakihi (Vol.4 Pg.246), Fat'hul Baari (Vol.8 Pg.734), Muslim – Hadith 1218, Fat'hul Qadeer (Vol.5 Pg.508) and Bukhaari – Hadith 1830.

This Masjid is located at the foot of a mountain in the south of Mina, close to the smallest Jamaraat. It was at this spot where Rasulullaah ρ and numerous other Ambiyaa عليهم السلام before him performed salaah. Hadhrat Yazeed bin Aswad τ says that when he performed Hajj with Rasulullaah ρ, it was at the Masjidul Khayf that he performed the Fajr salaah with Rasulullaah ρ.[38]

It was at the site of this Masjid that Muslim Khulafaa and leaders stayed.

The Cave of Mursalaat

This cave derives its name from the fact that Rasulullaah ρ was here when Surah Mursalaat was revealed. Hadhrat Abdullaah bin Mas'ood τ reports, "We were with Rasulullaah ρ in a cave in Mina when Surah Mursalaat was revealed to him. When Rasulullaah ρ recited the Surah, I listened and memorised it as it left his lips."[39]

Allaama Faasi (passed away in 832 A.H.) says that this cave is famous from past times. It is located behind the Masjidul Khayf on that side of a mountain that faces towards Yemen.[40] Modern historians say that the cave of Mursalaat is famously located on the mountain immediately beside the Masjidul Khayf. It lies higher up the mountain in a southerly direction.[41]

The Jamaraat

Jamaraat is the plural of Jamarah, which means 'a small pebble'. There are three Jamaraat located here, the first one being referred to as the small Jamarah, the second one referred to as the middle Jamarah and the third referred to as the big Jamarah. The term *Rami Jamaraat* refers to throwing pebbles at these Jamaraat.[42]

During his farewell Hajj, Rasulullaah ρ was standing between the Jamaraat on the 10th of Dhul Hijjah when he asked, "O people! What day is this?" The Sahabah ψ replied, "It is a sacred day." "Which city is

[38] Tirmidhi – Hadith 219.
[39] Bukhaari – Hadith 1830.
[40] *Shifaa'ul Ghiraam* (Vol.1 Pg.283), *Al Arjul Miski* Pg.75.
[41] *Ma'aalim Makkah Taareekhiyyah* Pg.276.
[42] *Qaamoosul Muheet*.

this?" Rasulullaah ρ asked further. "It is a sacred city," came the reply. When Rasulullaah ρ then asked which month it was, they replied, "It is a sacred month." Rasulullaah ρ then said, "Your blood, your wealth, your honour and your lives are just as sacred to each other as this day, this city (Makkah) and this month." Rasulullaah ρ repeated this statement and then pointed towards the heavens saying, "O Allaah! Have I not conveyed the message? O Allaah! Have I not conveyed the message?" Rasulullaah ρ then addressed the people saying, "Those present here should pass on the message to those who are not here. You people should never turn away from the Deen after me and start killing each other."[43]

The Stone Pillars

A view of the Jamarah from the ground floor (old picture)

Each of the three Jamaraat are stone pillars with a low circular wall around them.

It is worth noting that the large Jamarah has only a semi-circular wall around it because it was located against a hill and pelting could be done from only one side. When the hill was demolished to make way for a road, the wall was left as is so that pelting could take place as it always had been. Those with an interest in historical facts should note that the height of the hill that was flattened for the construction of the road was a hundred metres high.

For the convenience of the ever-increasing number of Hujjaaj, a bridge was built over the Jamaraat in the year 1383 A.H. from which pelting can also be done. In the interests of the Hujjaaj, this bridge has been widened several times in both directions. It should also be noted that

[43] Bukhaari – Hadith 1739 and 1742.

the distance between the last and middle Jamaraat is 247m, while the distance between the first and second is 200m.

Waadi Muhassar

The Jamaraat Bridge in Mina

It was at a place between Mina and Muzdalifah where Allaah destroyed Abraha and his army of elephants. This incident is mentioned in the Surah Feel. It is Sunnah for Hujjaaj to walk briskly pass this area as Rasulullaah ρ did. The Hadith is reported by Hadhrat Jaabir τ which states that Rasulullaah ρ walked briskly by Waadi Muhassar.[44] Explaining the reason for this, Allaama Ibn Qayyim رحمه الله says that it was the habit of Rasulullaah ρ to briskly pass by any area where Allaah's punishment had come. Another reason is that this was the area where the Arabs used to gather during the Period of Ignorance to laud the achievements of their forefathers. The Shari'ah therefore wishes to oppose the practices of ignorance by hastening pass the area.[45]

Muzdalifah

Muzdalifah is located between Arafaat and Mina and is so named because it is a place where the Hujjaaj reach in the darkness of the night. It may also derive its name from the fact that the Hujjaaj all leave the area at the same time or because after leaving Jannah, it was here that Hadhrat Aadam υ and Hadhrat Hawwa رضي الله عنها drew close to each other. Muzdalifah stretches from Waadi Muhassar to the

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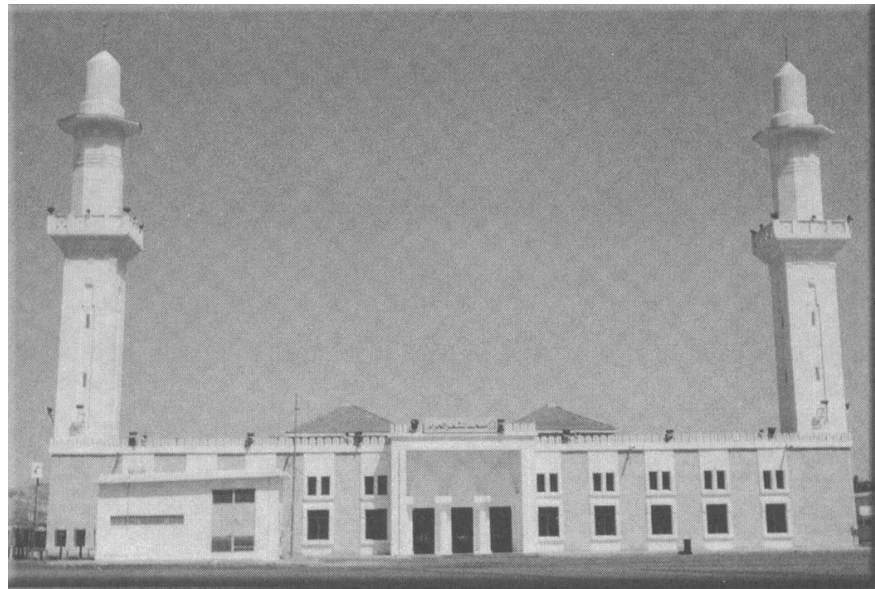
[44] Muslim – Hadith 1218.
[45] *Zaadul Ma'aad* (Vol.1 Pg.274).

Ma'zamayn (two mountains that face each other). Muzdalifah is four kilometres long and covers an area of 12.25km^2.

During the farewell Hajj, Rasulullaah ρ performed the Maghrib and Isha salaahs together at Muzdalifah[46]. Rasulullaah ρ stayed at the spot where the Masjid is presently located, towards the side of the Qibla. From there, Rasulullaah ρ said, "Although I am staying here, you may stay anywhere throughout Muzdalifah."[47]

Masjid Mash'arul Haraam

This Masjid is located on Road 5 and it is at this location (towards the Qibla side) that Rasulullaah ρ stayed when he was at Muzdalifah. Although a Masjid was erected here to mark the spot, the Saudi government rebuilt and extended the Masjid at a cost of five million Saudi Riyaals. The length of the Masjid from east to west is 90m while the width is 56m. The total area is therefore 5040m^2 with a capacity to accommodate more than twelve thousand worshippers. While the Masjid lies 5km away from Masjid Khayf, it is 7km away from Masjid Namirah.[48]

Masjid Mash'arul Haraam in Muzdalifah

[46] Bukhaari – Hadith 1674.
[47] Muslims – Hadith 1218.
[48] *Taareekul Qaweem* (Vol.1 Pg.65), *Majillatul Buhooth* Number 45 Pg.101, *Qissatut Towsee'atil Kubra* (Pg.52).

The Plain of Arafaat

The meaning of the word 'Arafah' is 'to know'. After being separated from each other, it was at Arafaat that Hadhrat Aadam υ and Hadhrat Hawwa رضي الله عنها met and knew who each other was. It is for this reason that the place is called Arafaat. According to Hadhrat Abdullaah bin Abbaas τ, another reason for the name is that after teaching Hadhrat Ibraheem υ the rites of Hajj, it was here that Hadhrat Jibra'eel υ asked, "Do you now know them?" Hadhrat Ibraheem υ informed him that he did. Yet another opinion has it that the place derives its name from the fact that it is here that people admit their sins and beg forgiveness from Allaah (in this case, the root word from which the name 'Arafaat' is derived is إعْتراف (I'tiraaf), which means 'to admit').

On the day of Arafaat Rasulullaah ρ recited the following du'aa in abundance:

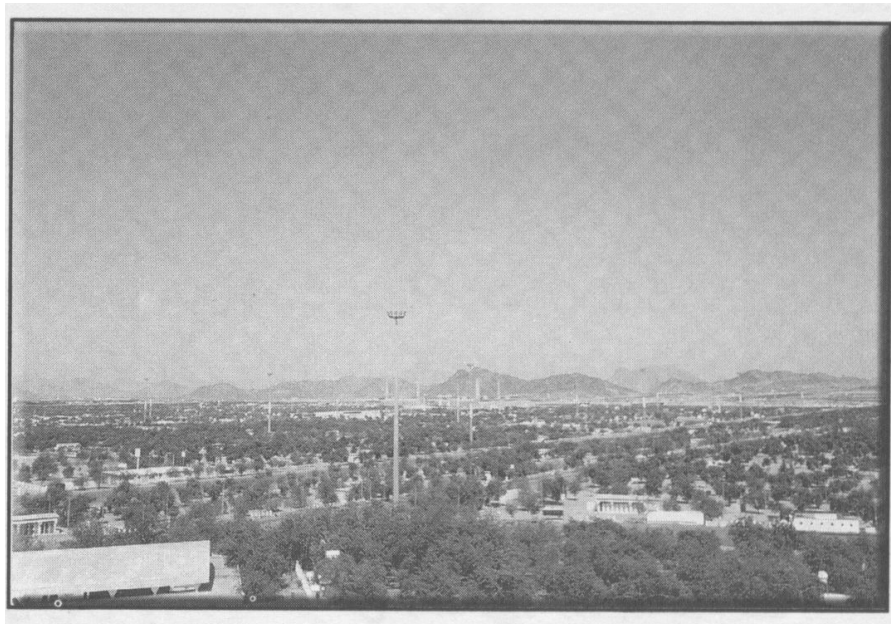
لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ بِيَدِهِ الْخَيْر وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

Arafaat is a sacred place but situated outside the boundaries of the Haram. It lies 22km away from the Masjidul Haraam with a latitude of 21º 19' 49" N and 21º 22' 32" N and a longitude of 39º 57' 21" E and 39º 49' 39" E. It covers an area of 104 km^2 and there are large signboards marking its boundaries.

According to a narration of Hadhrat Umar τ, it was also on the plain of Arafaat that Allaah revealed the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

Today I have perfected your Deen for you, completed My bounty upon you and chosen Islaam as your Deen. {Surah Maa'idah, verse 3}[49]

It is at Arafaat that the famous hill called *Jabalur Rahmah* ('the Hill of Mercy') is located. It was here that Rasulullaah ρ camped and made special du'aas to Allaah. The roads linking Arafaat to Muzdalifah are also very wide. In 1414 A.H. sprinklers that shower the air with a fine mist had been installed in the vicinity of Masjid Namirah and *Jabalur Rahmah*. They fill the air with 140 cubic litres of water every hour, making the atmosphere cool and pleasant. Approximately a hundred thousand trees have been planted on Arafaat to create shade and a pleasant environment for the Hujjaaj.[50]

A view of Arafaat

[49] Bukhaari – Hadith 4407.
[50] *Qissatut Towsee'atil Kubra* (Pg.50).

The Masjid Namirah

This Masjid is located on the plain of Arafaat and derives its name from a little mountain to its west that bears the name Namirah. When Nabiρ he was at Arafaat, he camped here. After midday he delivered a sermon at *Waadi Urnah* nearby, after which he led the salaah. He went to some boulders at Jabalur Rahmah, where he engaged in du'aa right until sunset. It was then after sunset that he left for Muzdalifah.[51]

In the second century of Islaam, a Masjid was built at the spot where Rasulullaah ρ delivered the sermon and led the salaah. Because Waadi Urna where Rasulullaah ρ delivered the sermon is outside the boundaries of Arafaat, that section of the Masjid is naturally also outside the boundaries.

Masjid Namirah

Extensions to the Masjid Namirah

The Masjid can accommodate 350000 worshippers and boasts six minaarahs, each rising to a height of a towering 60m.

Masjidus Sakhrah

[51] Muslim - Hadith 1218.

This Masjid is located on the right foot of Jabalur Rahmah. It lies on a slope and is above ground level. It is surrounded by a low wall that encloses the boulders near which Rasulullaah ρ seated his camel Qaswa and then proceeded to make du'aa. Hadhrat Jaabir τ says, "After leading the Zuhr and Asr salaahs, Rasulullaah ρ led his camel to the place he was to stay. Facing the back of the camel towards the boulders, Rasulullaah ρ left the path in front vacant for people to pass and then faced towards the Qibla. He then engaged in du'aa until sunset."[52]

It was at this spot that Allaah revealed the verse:

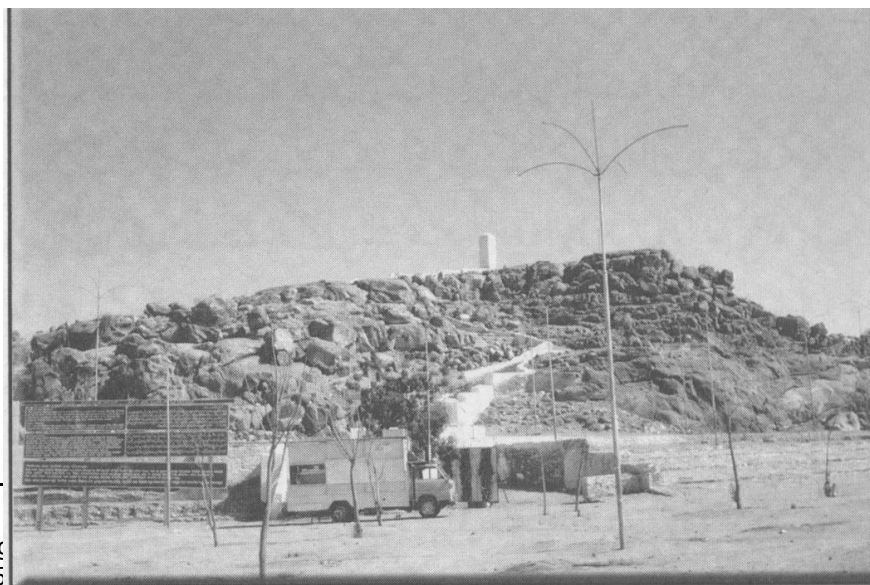
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا

Today I have perfected your Deen for you, completed My bounty upon you and chosen Islaam as your Deen. {Surah Maa'idah, verse 3}

To commemorate this spot, a walled enclosure has been built. The wall facing Qibla measures 13.3m, the side walls are both 8m and the back wall is semi-circular.[53]

In his book, Sheikh Bakr Abu Zaid says that the Masjidus Sakhrah is a walled enclosure situated on a level outcrop on the right of the mountain. This is on the southern end of the mountain and its walls are approximately half a metre high[54].

Jabalur Rahmah

Jabalur Rahmah is a famous little mountain in Arafaat that is also known as *Ilaal*, *Naabit* or *Qurayn*. It is located on the west of Arafaat, between Road 17 and Road 8. It is a

[52] Muslim – Hadith 1218.
[53] *Taareekul Qaweem* (Vol.5 Pg
[54] *Jabal Ilaal bi Arafaat* Pgs. 15

A view of Jabalur Rahmah

solid rock mountain and its geographical location is 21º 21' 02" N latitude and 39º 69' 05" E longitude. It is approximately 1.5km from Masjid Namirah and 168 steps have been made to climb to the top. The top of the mountain is wide and level. There is a 57cm high rim around the mountain with a 40cm high ridge that drops to 8m on one side.

The Masjidus Sakhrah is at the foot of Jabalur Rahmah and the canal of Zubaydah runs close by.

Waadi Urna

This is one of the valleys of Makkah situated in front of the Masjid Namirah. It is located outside Arafaat and also outside the Haram, making it part of the *Hil*. It was here that the historical sermon was delivered during Rasulullaah ρ's farewell Hajj. This gives the valley a special significance. Hereunder follows and excerpt from this sermon:

"O people! Your blood and your wealth are just as sacred to each other as this day (9th Dhul Hijjah), this month (Dhul Hijjah) and this city (Makkah). Remember that every facet of the Period of Ignorance is beneath my foot. I have forgiven all the blood spilled during that time, the first being that of a member of the Rabee'ah bin Haarith tribe. He was just a suckling child with the Banu Sa'd tribe when members of the Banu Hudhayl tribe killed him. I have also written off all the interest owed during the Period of Ignorance, the first being that owed to my family member Abbaas bin Abdul Muttalib. O people! Fear Allaah concerning your women because you have taken them as trusts, making their chastity and honour lawful for you with the name of Allaah. They owe it to you not to allow in their presence anyone whom you disapprove of. Should they perpetrate such an act, you may reprimand them appropriately. At the same time, you owe it to them to provide them with food, drink and clothing to the best of your means. I leave with you the Book of Allaah. Hold fast to it and you shall never go astray. You will also be questioned about me. Tell me. What reply will you give?" the Sahabah ψ replied, "We shall testify that you have not only conveyed the message, but have fulfilled the rights of propagation. We shall also testify that you have left no stone unturned to ensure our well being." Raising his index finger to the sky and pointing at the

people, Rasulullaah ρ thrice repeated, "O Allaah! You be Witness to this! O Allaah! You be Witness to this!"[55]

Rasulullaah ρ's Birthplace

The house where the noble guide of the worlds Rasulullaah ρ was born is located opposite Marwah and close to the Valley of Abu Taalib. It was in the vicinity of this Valley that Rasulullaah ρ's family the Banu Haashim lived. The site is a famous one. The Abbaasi Khalifah Haaroon Ar Rasheed had a Masjid built at the site, which Sheikh Abbaas Qataan رحمه الله demolished in 1370 A.H. (1950) to build a library. It is adjacent to the eastern courtyard of the Masjidul Haraam and bears a large board with the words: مكتبة مكة المكرمة .[56]

Rasulullaah ρ's birthplace

The Cave of Hira

This cave is situated on the peak of Mount Noor, north east of the Masjidul Haraam. The mountain is also referred to as Mount Hira. The mountain is 621m above sea level and 281m above the ground. It takes approximately an hour to walk to the cave at the top. Before

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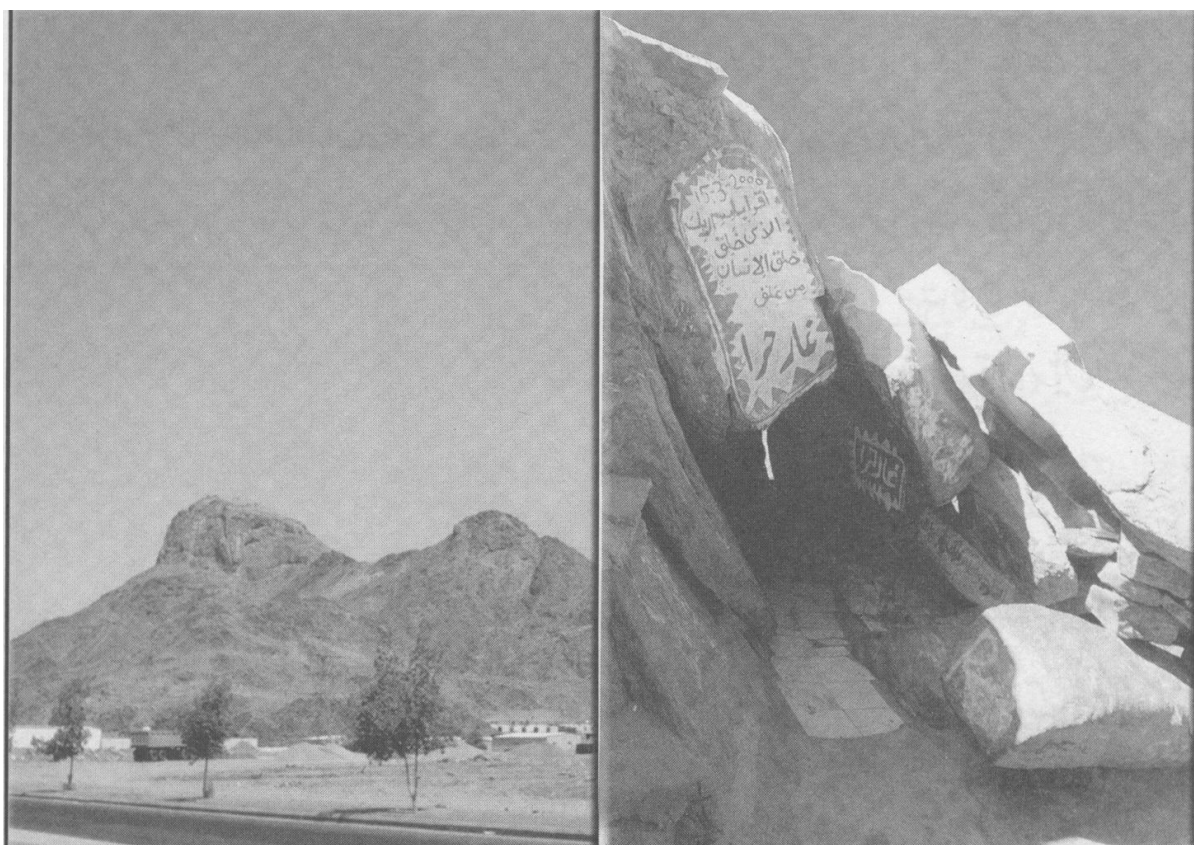
[55] Muslim – Hadith 1218

[56] *Akhbaar Makkah* by Azraqi (Vol.2 Pg.199), *Akhbaar Makkah* by Faakihi (Vol.3 Pg.269), *Jaami'ul Lateef* Pg. 201 and *Fadhaa'ilu Makkah* Pg. 233.

announcing his prophethood, Rasulullaah ρ used to engage in worship in the cave. The entrance to the cave is on the northern side and one has to pass between two large boulders to enter. The distance between the boulders is a mere 60cm. The length of the cave is 3m, the height is 2m and the width at the widest point is 1.3m. Standing one in front of the other, two persons can perform salaah in the cave with another performing salaah in a sitting position on the right hand side.[57]

The significance of the cave stems from the fact that it was here that Hadhrat Jibra'eel υ brought the first revelation to Rasulullaah ρ, which was:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

(O Rasulullaah ρ!) **Read** *(whatever Qur'aan has been revealed to you)* **in the name of your Rabb Who created** *(everything)*... {Surah Alaq, verse 1}

Mount Hira and the Cave of Hira

[57] *Akhbaar Makkah* by Faakihi (Vol.4 Pg.84), *Mir'aatul Haramain* (Vol.1 Pg.59) and *Ma'aalim Makkah Taareekhiyyah* Pg.82.

A narration from Hadhrat Abu Hurayrah τ states that when Rasulullaah ρ was once on Mount Hira with a few Sahabah ψ. When the mountain started to tremor, Rasulullaah ρ addressed it saying, "Be still, O Hira because upon your back today are none other than a Nabi, a Siddeeq and martyrs." With Rasulullaah ρ that day was Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Ali τ, Hadhrat Talha τ, Hadhrat Zubayr τ and Hadhrat Sa'd bin Abi Waqqaas τ.[58]

(The martyrdom of all the six Sahabah ψ mentioned above was prophesied and each of them was blessed with the noble status of martyrdom.)

Daarul Arqam (The House of Arqam)

This house belonged to a Sahabi called Hadhrat Arqam bin Abu Arqam τ. For some time after Rasulullaah ρ proclaimed his prophethood, this house was the secret centre of propagation. It was here that the Muslims gathered to perform salaah and to learn about Islaam. When Hadhrat Umar τ accepted Islaam in this house, there were already forty Muslims. Because the valour and courage of Umar τ was acknowledged by all, it was after his conversion to Islaam that the Muslims started performing salaah in the open and Islaam was propagated in public.

The Abbaasi Khalifah Haaroon Ar Rasheed had a Masjid built at the site in the year 171 A.H. (787). It is situated outside the Mas'aa, 36 m east of Safa. During their terms, various Muslim Khulafaa have renovated and rebuilt the Masjid. However, when the Mas'aa was extended in 1375 A.H. (1955), the Masjid had to be made part of the Mas'aa and all that remains as a reminder of the place is a door named the Door of Daarul Arqam. The location of Daarul Arqam is close to this door[59].

The Valley of Abu Taalib

This is a valley in Makkah known by the names the Valley of Abu Taalib and the Valley of the Banu Haashim. The homes of Rasulullaah ρ's family members were situated in the vicinity of this valley. It is situated between Mount Abu Qubays and Mount Khanaadim, close to Rasulullaah

[58] Bukhaari – Hadith 6448.
[59] *Akhbaar Makkah* by Faakihi (Vol.3 Pg.330), Az *Zuhoor Muqtatifah* P.100 and *Taareekhul Qaweem* (Vol.2 Pg.82, Vol.3 Pg.436) and *Jaami'ul Lateef* Pg. 204.

ρ's birthplace. It is 300m from the Masjidul Haraam and extends up to Bat'haa Makkah (*Sooqul Layl*).

1. When they were unsuccessful in this attempt as well, they resorted to a social boycott and imposed severe restrictions upon the Muslims. This made the Muslims suffer intense hunger that forced them to eat leaves. However, even after having to withstand such hardship for three long years, they remained unshifted from their principles.
2. In the end, the people of truth were victorious and the people of falsehood emerged as the failures.

Daarun Nadwah

Qusay bin Kilaab built the Daarun Nadwah approximately 150 years before the birth of Rasulullaah ρ. The house was used for public meetings and it was also here that battalions received their flags before marching in battle. The house served as a house of parliament for the Quraysh. It was also here that the leaders of the Quraysh gathered to scheme against Islaam and the Muslims. The house was also the site of their final plot to assassinate Rasulullaah ρ to prevent him from migrating to Madinah, as many Sahabah ψ had already done by then. Their fear was that Islaam would gather strength in Madinah and become a force to be reckoned with. However, Rasulullaah ρ still left for Makkah unscathed and Islaam eventually prevailed.

Because the Daarun Nadwah was close to the Masjidul Haraam, many Muslim leaders and Khulafaa stayed there when they performed Hajj and Umrah. Hadhrat Umar τ also stayed there on one occasion. The Abbaasi Khalifah Mu'tadhid Billaah included the Daarun Nadwah in the Masjidul Haraam in the year 284 A.H. (897). It covered an area of 1332m^2 (37mx36m) and is located north west of the Kabah in the covered area of the Masjid. To note its one-time existence, a door has been named the Door of Nadwah.[60]

The House of Hadhrat Khadeeja رضي الله عنها

[60] *Taareekhul Qaweem* (Vol.2 Pg.73), Ibn Hishaam (Vol.1 Pg.480), *Akhbaar Makkah* by Faakihi (Vol.3 Pg.311) and *Akhbaar Makkah* by Azraqi (Vol.2 Pg.109) and *Taareekh Imaaratil Masjidil Haraam* Pg.46.

The house of Ummul Mu'mineen Hadhrat Khadeejah رضي الله عنها holds great significance in the history of Islaam because it was here that Rasulullaah ρ lived from the time he married her until he migrated to Madinah. It was also here that Rasulullaah ρ's daughters Hadhrat Zaynab رضي الله عنها, Hadhrat Ruqayya رضي الله عنها, Hadhrat Ummu Kulthoom رضي الله عنها and Hadhrat Faatma رضي الله عنها were born. Hadhrat Khadeejah رضي الله عنها passed away in this house and revelation descended here on numerous occasions. It was also from here that Rasulullaah ρ left for the Hijrah at a time when many Muslims had already left Makkah for Madinah.

This house was next to that of Hadhrat Abu Sufyaan τ and his son Hadhrat Mu'aawiya τ later bought it and made it into a Masjid. He then made a door from his father's house leading to the Masjid. This Masjid was rebuilt and renovated several times in its history until in 1369 A.H. Sheikh Abbaas Qataan had a girls' Madrasah built on the site. It was in 1385 A.H. that this area was finally incorporated into the courtyard of the Masjidul Haraam.[61]

The Cave of Thowr

This cave is located in Mount Thowr which is 4km south of the Masjidul Haraam. The mountain is 858m above sea level, 458m above the ground and resembles an upturned ship. The interior of the cave is 1.25m high with a length of 3.5m and a width of 3.5m as well. The cave has two entrances, the western entrance being the one from which Rasulullaah ρ entered. This entrance can only be accessed lying down. However, from the ninth century onwards up to the thirteenth century, this entrance has been continuously expanded and it's height today with the last step is almost a metre. The other entrance is wider and is located on the eastern side. This entrance was specifically made so that it would be easy for people to enter and exit the cave and it is 3.5m away from the other entrance. The cave is close to the summit of the mountain and the climb up is difficult one that takes about an hour and a half.[62]

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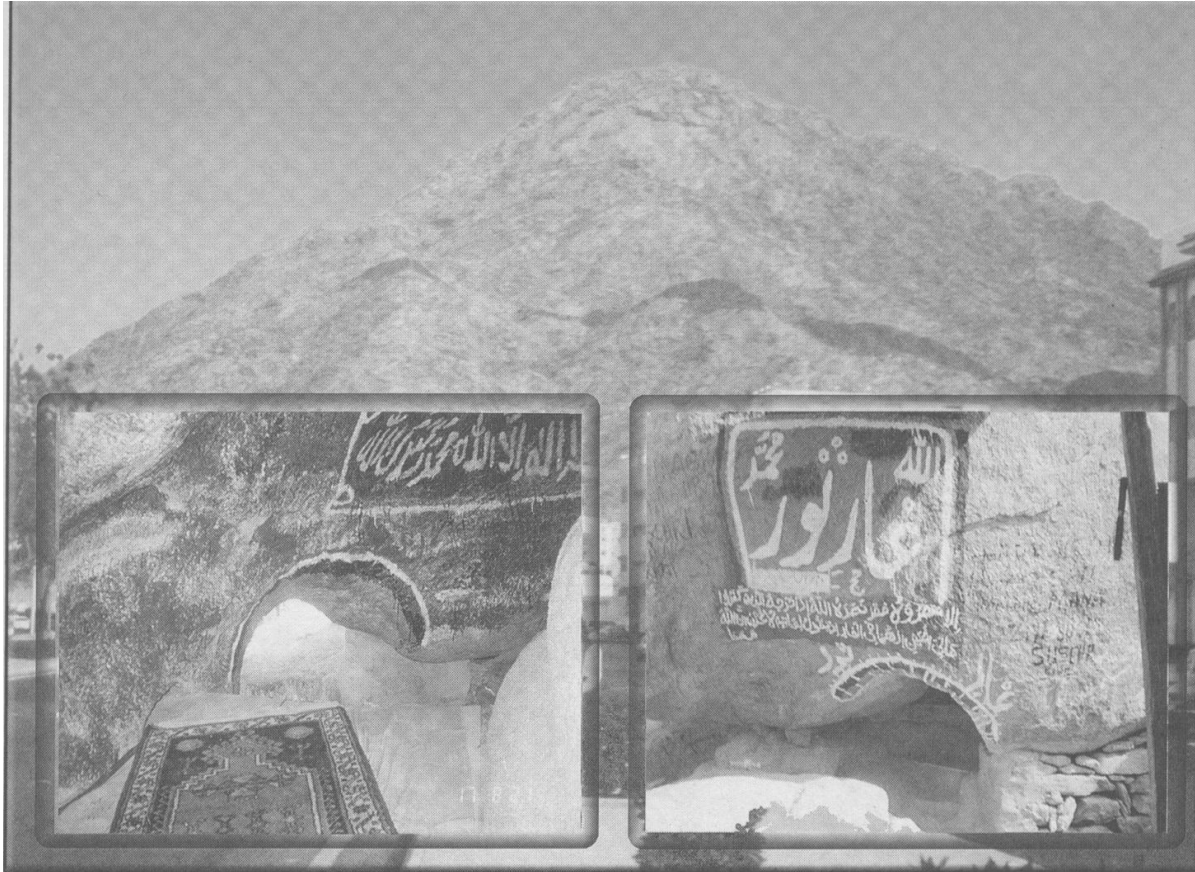
[61] Ibn Hishaam (Vol.1 Pg.482), *Akhbaar Makkah* by Faakihi (Vol.3 Pg.270 and Vol.4 Pg.907), *Akhbaar Makkah* by Azraqi (Vol.2 Pg.199) *Zuhoor Muqtatifah* P.*99 Ma'aalim Makkah Taareekhiyyah* Pg.271.
[62] *Taareekhul Qaweem* (Vol.2 Pg.73), *Taareekh Imaaratil Masjidil Haraam* Pg.46.

The inside and entrance of the Cave of Thowr with Mount Thowr in the background

Referring to this cave in the Qur'aan, Allaah says:

إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللّهَ مَعَنَا فَأَنزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا

If you do not assist him *(Rasulullaah ρ)*, **then indeed Allaah had assisted him when the Kuffaar drove him out** *(of Makkah)*. **He was the second of the two** *(the other being Abu Bakr τ)* **when they were in the cave** *(of Thowr outside Makkah)* **and he** *(Rasulullaah ρ)* **told his companion** *(Abu Bakr τ) (when the Kuffaar were on the verge of capturing them)*, **"Do not grieve** *(do not fear for my safety)*. **Verily Allaah is with us** *(and He will protect us from the Kuffaar)*.**" So Allaah caused His tranquillity** *(serenity, mercy and peace)* **to descend on him, assisted him** *(on various occasions)* **with an army** *(of angels and other creation)* **that you had not seen.** {Surah Taubah, verse 40}

Hadhrat Abu Bakr τ says, "When I was in the cave with Rasulullaah ρ, the Mushrikeen had already reached the cave while searching for us. I then said, 'O Rasulullaah ρ! If any of them has to look to his feet, he

will certainly see us.' Rasulullaah ρ said, 'What do you think of two persons who have Allaah as the third?'"[63]

Rasulullaah ρ and Hadhrat Abu Bakr τ spent three nights on the cave and when they were satisfied that the Mushrikeen had given up the search, they employed the services of a guide called Abdullaah bin Urayqit. Rasulullaah ρ then rode a camel while Hadhrat Abu Bakr τ and his slave Hadhrat Aamir bin Fuhayrah τ shared the other. Hadhrat Aamir τ rode behind Hadhrat Abu Bakr τ. In this manner, the Hijrah was completed.[64]

Mount Abu Qubays

This mountain is right next to the Masjidul Haraam, adjacent to Mount Safa. The mountain is 420m above sea level and 120m above the ground. The mountain derives its name from a person called Abu Qubays who was the first to build his house there. During the Period of Ignorance, this mountain was also referred to as "ameen" (trustworthy) because it bore the Hajar Aswad for along time. Hadhrat Abdullaah bin Umar τ reports that when the Hajar Aswad was sent down from the heavens it was bright like white glass. It was then placed on Mount Abu Qubays, where it lay for forty years before Hadhrat Ibraheem υ fixed it to the wall of the Kabah.[65]

Reference is made to Mount Abu Qubays in a Hadith stating that an angel once came to Rasulullaah ρ, asking whether Rasulullaah ρ wanted him to crush the Mushrikeen between the two *Akhshab* mountains (viz. Mount Abu Qubays and Mount Quayqa'aan). Rasulullaah ρ declined the offer saying, "(If they do not accept Imaan) Perhaps their progeny will accept Imaan."[66]

The present Masjid was constructed by the Turks, using stone and plaster. It is located in a valley approximately 300m from the Jamara Aqaba, on the right hand side of the bridge leading from Mina to Makkah[67]. (It is currently under reconstruction)

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[63] Bukhaari – Hadith 2663.
[64] *Zaadul Ma'aad* (Vol.2 Pg.59).
[65] Tabraani, reporting from reliable sources as confirmed by Mundhiri.
[66] Bukhaari – Hadith 3231, *Targheeb wat Tarheeb* (Vol.2 Pg.95) and *Taareekhul Qaweem* (Vol.1 Pg.64).
[67] Ibn Hishaam (Vol.1 Pg.431,441), *Akhbaar Makkah* by Faakihi (Vol.4 Pg.22), *Akhbaar Makkah* by Azraqi (Vol.2 Pg.206),*Kitaabu Lmanaasik* Pg.503 *Zuhoor Muqtatifah* P.*98*, *Jaami'ul Lateef* Pg. 206 *Mutheerul Ghiraam* Pg.191, *Taareekhul Qaweem* (Vol.5 Pg.311).

The Masjidul Bay'ah

Masjidul Jinn (Masjid Haras)

Masjidul Jinn

When proceeding towards the Ma'la district, this Masjid is located on one's left, next to a bridge crossing. It is called the Masjid Jinn because it is here that a large group of Jinn accepted Islaam at Rasulullaah ρ's hand. Hadhrat Abdullaah bin Mas'ood τ was with Rasulullaah ρ at the time, but Rasulullaah ρ drew a line on the ground which he was not to cross (to save him from shock and physical harm). It should be noted that some Jinn did meet Rasulullaah ρ before this occasion when Rasulullaah ρ was returning from Taa'if during the thirteenth year after proclamation of his prophethood.[68] This Masjid was renovated in 1421 A.H. and is also called Masjid Haras.

This Hadith means that because of the request of Rasulullaah ρ, Allaah creates meat on old bones for the Jinn to eat and converts dung back into the fodder it had previously been. Humans are prohibited from

[68] *Taareekhul Qaweem* (Vol.5 Pg.81), *Al Arjul Miski* Pg. 73 and *Mutheerul Ghiraam* Pg. 191.

using these things for cleaning their private parts so that the food of the Jinn does not become polluted. However, when people neglect this instruction, the Jinn retaliate by harassing them.

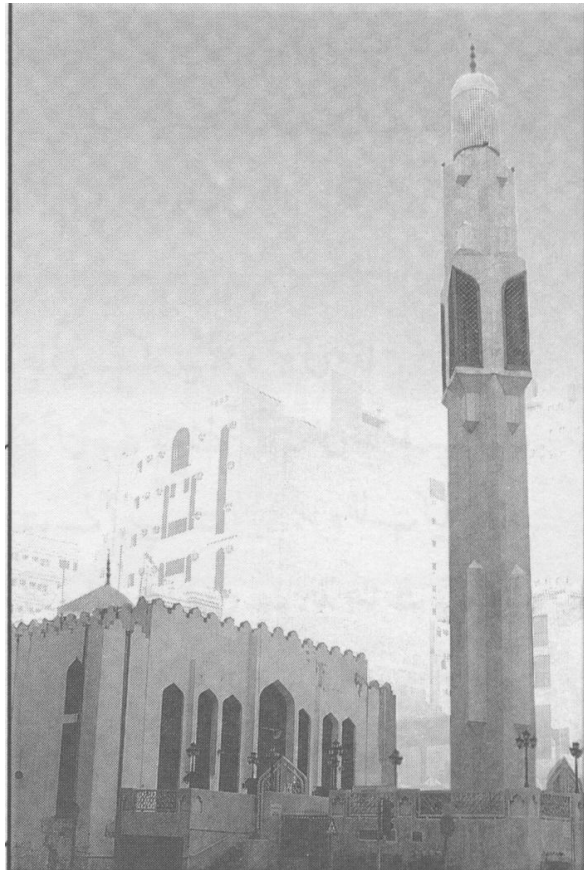
Masjid Shajarah

According to Azraqi (passed away 244 A.H./ 858 A.D) the Masjid Shajarah (Masjid of the tree) is opposite the Masjid Jinn. The Masjid is located at the spot where Rasulullaah ρ called a tree and it came to him. When he then commanded it to return to its place, it complied.[69] The historian Faakihi also mentions that the Masjid Shajarah is opposite the Masjid Haras (Masjid Jinn) and that it was the spot where Rasulullaah ρ summoned a tree and it responded.[70]

Allaama Ibn Jowzi رحمه الله (passed away 597 A.H.) states that the Masjid Shajarah is opposite the Masjid Jinn. The Masjid is located at the spot where Rasulullaah ρ called a tree and it tore through the ground as it came to him. When he then commanded it to return to its place, it complied.[71] Ibn Zaheera has also confirmed this in his book.[72]

Masjidur Ra'yah (Masjid of the Flag)

Imaam Bukhaari رحمه الله reports that when Makkah was conquered, Rasulullaah ρ instructed that his flag be planted in Hajoon.[73] Ibn Hishaam has recorded that when Rasulullaah ρ conquered Makkah, he entered from the higher-lying ground (the Ma'la district) and it was there that his tent was pitched.[74]

Masjidur Ra'yah

[69] *Akhbaar Makkah* by Azraqi (Vol.2 Pg.201).
[70] *Akhbaar Makkah* by Faakihi (Vol.4 Pg.27).
[71] *Mutheerul Ghiraam* Pg.191.
[72] *Jaami'ul Lateef* Pg.209.
[73] Bukhaari – Hadith 4280.
[74] Ibn Hishaam (Vol.3 Pg.407).

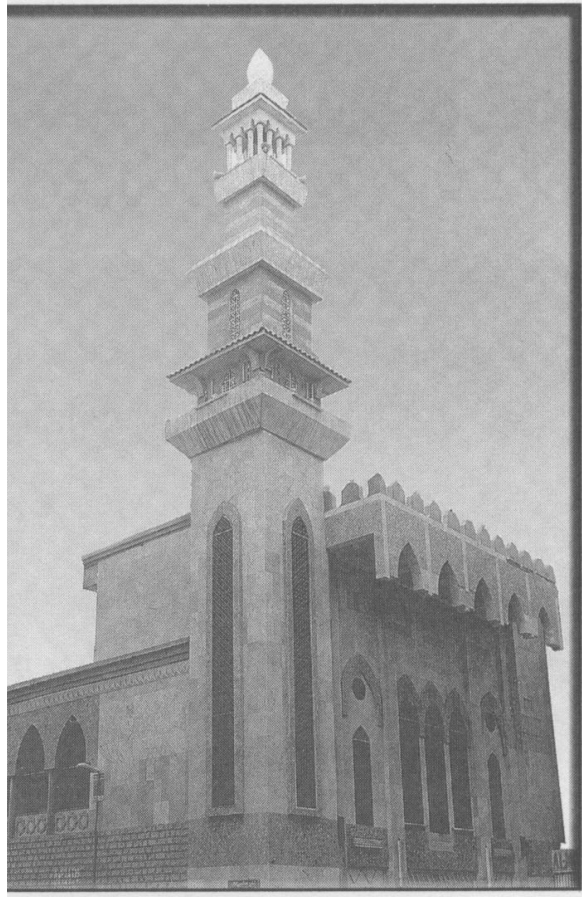
It was one of the descendents of Hadhrat Abbaas τ by the name of Abdullaah bin Abbaas bin Muhammad bin Ali bin Abdullaah bin Abbaas τ who erected a Masjid at the spot. The Masjid became famous as Masjidur Ra'yah. Faakihi (passed away 272 A.H.) mentions that the Masjidur Ra'yah is a Masjid in the upper part of Makkah situated next to the well of Hadhrat Jubayr bin Mut'im τ, which is also known as the Ulya well. It is close to this that Hadhrat Umar τ had a restraining wall erected to prevent water from flooding the Masjidul Haraam.

Ibn Maajah reports from Hadhrat Kaysaan τ that he saw Rasulullaah ρ performing salaah near the Ulya well wearing only one garment. Imaam Ahmad رحمه الله has also recorded a narration which substantiates this fact that Rasulullaah ρ used to visit the area and perform salaah there. The writings of Ibn Zaheerah (passed away 986 A.H.) also corroborate the fact that the Masjidur Ra'yah is close to Mudda'aa in the upper reaches of Makkah. Faasi (passed away 832 A.H.) was of the opinion that the Masjidur Ra'yah is located 500m from Marwah[75]. The writings of Ibn Jowzi (passed away 597) also specifies the location of this Masjid[76].

Because the Masjid is located on the Ghazza Road in the Jowdariyyah district of Makkah, it is called the Jowdariyyah Masjid. It has recently been rebuilt on a new design, which lies 550m from Marwah[77].

Masjid Khaalid bin Waleed τ

[75] *Jaami'ul Lateef* Pg. 205, *Shifaa'ul Ghiraam* (Vol.1 Pg.261), *Al Arjul Miski* Pg.*74.*
[76] *Mutheerul Ghiraam* Pg.191.
[77] *Naqsha Daleelil Masjidil Haraam wal Mantaqa Markaziyya* 1412 A.H.

When Makkah was being conquered, Rasulullaah ρ instructed Hadhrat Khaalid bin Waleed τ to enter Makkah (with his battalion) from the lower part of Makkah and to plant the flag of Islaam where the settlements start. Another narration states that Rasulullaah ρ instructed him to enter Makkah at Al Leyt (a low-lying area near Jarwal)[78]. A Masjid was later erected at the place where Hadhrat Khaalid bin Waleed τ planted the flag. Both the Masjid and the street it is situated in are names after Hadhrat Khaalid bin Waleed τ. The Masjid is located in the district of Rabee'ur Rasaam in the Haaratul Baab area[79]. The Masjid was rebuilt in 1377 A.H. (1958)[80].

Masjid Khaalid bin Waleed τ

Muhassab

This is a historical place in the upper reaches of Makkah between the mountains leading to Mina. The term 'Muhassab' refers to an area with a collection of stones. The area therefore derives its name from the fact that water flowing down neighbouring mountains deposit all their stones to this area. The area is also known as Khayf and Abtah.

Hadhrat Abu Hurayrah τ narrates that Rasulullaah ρ said, "If Allaah allows us to conquer Makkah, our column will Inshaa Allaah stop at the very place where the Kuffaar tied the knot of kufr (pledged to enforce the boycott against the Muslims)."[81]

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[78] *Kitaabul Manaasik* by Harbi Pg.474 and *Fat'hul Baari* (Vol.8 Pg.10).
[79] In previous times, there was a gate here leading to Makkah where traders arriving from Jeddah had to pay levies on their goods. It was for this reason that the place became known as Rabee'ur Rasaam and the adjacent district became known as Haaratul Baab. See *Ma'aalim Makkah* for details.
[80] *Ma'aalim Makkah Taareekhiyyah* Pg.98, *Taareekul Qaweem* (Vol.5 Pg.81)
[81] Bukhaari – Hadith 4284.

When Rasulullaah ρ decided to march to Hunayn, he said, "Inshaa Allaah, our destination tomorrow will be Khayf Banu Kinaanah (Muhassab) where the Kuffaar used to meet to oppose Islaam."[82]

Hadhrat Abu Hurayrah τ reports that when Rasulullaah ρ was in Mina on the day of Eid during his farewell Hajj, he said, "Tomorrow we shall camp at Khayf Banu Kinaanah (Muhassab) where the Kuffaar convened to impose a boycott on the Banu Haashim and Banu Abdul Muttalib tribes. They resolved that none shall marry them or trade with them until they handed Muhammad ρ over to them."[83]

Hadhrat Anas τ narrates that it was at Muhassab that Rasulullaah ρ performed the Zuhr, Asr, Maghrib and Isha salaahs (during the farewell Hajj). He then had a rest before proceeding to the Kabah to perform Tawaaf.[84]

Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ, Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ used to camp at Muhassab[85]. Nowadays there is a Masjid here called Masjid Muhassab.

Dhi Tuwa

This is a valley in Makkah that exists only by name today because it has become part of a large settlement. It derives its name from the Tuwa well in the Jarwal district[86]. The significance of the area is that Rasulullaah ρ once spent a night there, took a bath with the water of the well the next morning and then performed salaah. Thereafter, he entered Makkah. This is evident from a narration in Saheeh Bukhaari[87]. It was therefore the

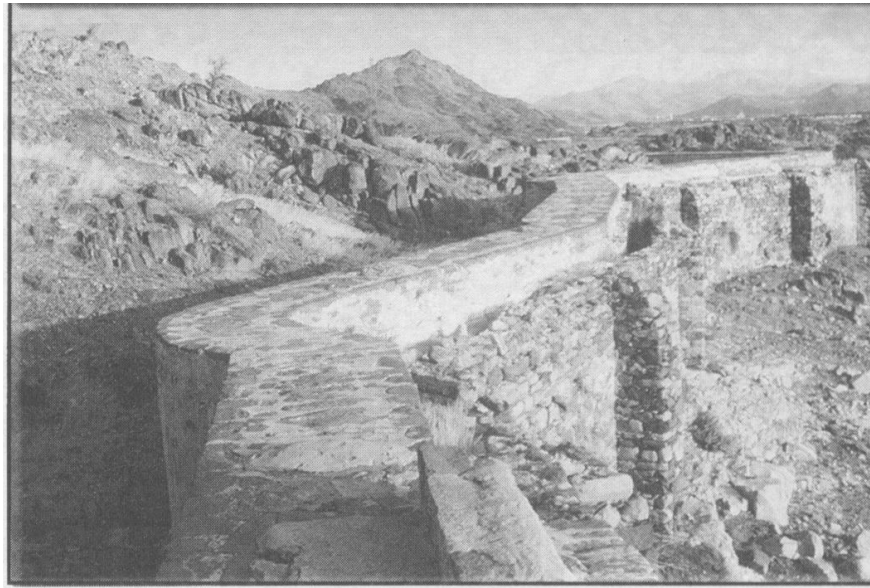
The Tuwa well

[82] Bukhaari – Hadith 4285.
[83] Bukhaari – Hadith 1590 an
[84] Bukhaari – Hadith 1756.
[85] Tirmidhi – Hadith 921.
[86] Bukhaari – Hadith 4280.
[87] Hadith 1574.

practice of Hadhrat Abdullaah bin Umar τ to spend a night here and then proceed to Makkah after taking a bath. "This is what Rasulullaah ρ did," he would say.[88] A Masjid had been constructed at the place near the well where Rasulullaah ρ performed salaah. Mention is made of this in a narration of Saheeh Muslim[89]. Faakihi has also stated that the Masjid is on the right hand side of the road when going towards the Tuwa well. It is also close to the well. This Masjid was in existence until recent times, when it was eventually demolished.[90]

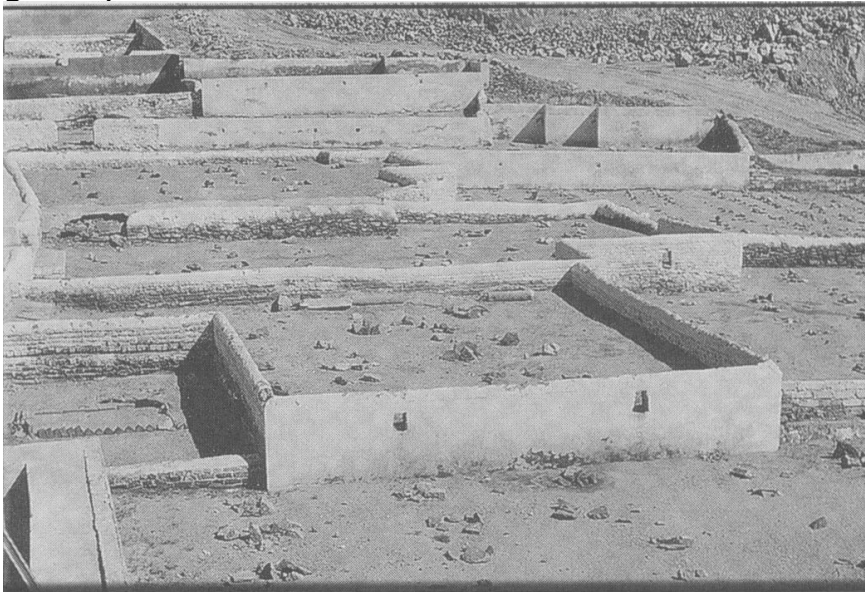
The Dhi Tuwa well is still in existence in the Jarwal district opposite the Wilaadah Hospital and behind the newly built Jafri building.

The Canal of Zubaydah

This canal was built by Zubaydah who was the wife of the Abbaasi Khalifah Haaroon Ar Rasheed (passed away 174 A.H. / 791 A.D.). it is located 36km from Makkah in the Hunayn valley. It begins at Waadi Nu'maan, passing through Arafaat, Waadi Urna, the lower reaches of Mina and ending in Makkah. The people of Makkah received water from this canal for twelve hundred years and Muslim rulers continued repairing and maintaining it through the centuries until it eventually started to break up and was no longer used[91]. In the year 1421 A.H. Crown Prince Abdullaah bin Abdul Azeez started proceedings to restore the canal to use.

The Canal of Zubaydah

[88] Muslim –Hadith 1259.
[89] Hadith 1259 and 1260.
[90] *Akhbaar Makkah* by Faakihi (Vol.4 Pg.27) and *Akhbaar Makkah* by Azraqi (Vol.2 Pg.203).
[91] *Shifaa'ul Ghiraam* (Vol.1 Pg.347).

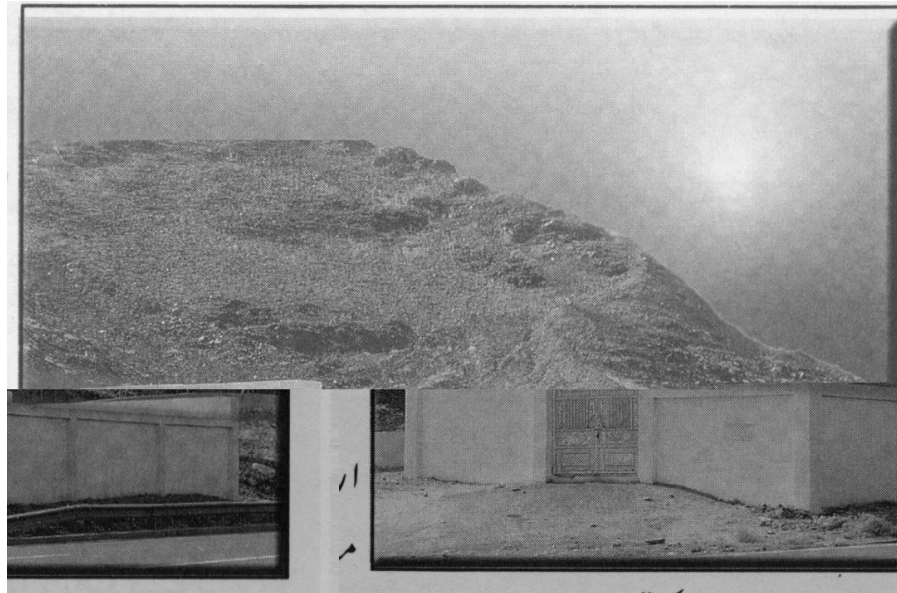
The Ma'la Graveyard

This is one of Makkah's important historical sites located in a valley east of the Masjidul Haraam. Faakihi has stated that while no valley in Makkah faces the Qibla precisely, the valley in which the Ma'ka graveyard is located faces the Qibla to the finest degree[92]. Several Ahadeeth state the virtues of this graveyard, one being the narration in which Rasulullaah ρ said about it, "What an excellent place is this graveyard."[93]

The Ma'la Graveyard

[92] *Akhbaar Makkah* by Faakihi (Vol.4 Pg.27), *Akhbaar Makkah* by Azraqi (Vol.2 Pg.203).
[93] Ahmad – Hadith 3472 and *Majma'uz Zawaa'id* (Vol.3 Pg.297).

The grave of Ummul Mu'mineen Hadhrat Khadeejah رضي الله عنها is situated in this graveyard as well as graves of many Sahabah ψ, Taabi'een and saints. Besides this graveyard, there are also other historical graveyards in Makkah.

Sarif

Sarif is the place where Rasulullaah ρ married Ummul Mu'mineen Hadhrat Maymoona رضي الله عنها in the year 7 A.H. and then stayed over for a few days. It was also here that Hadhrat Maymoona رضي الله عنها passed away in the year 51 A.H. Her grave lies on the right hand side of the Hijrah Road, 20km before entering Makkah.[94]

The grave of Hadhrat Maymoona رضي الله عنها in Sarif

Yazeed bin Asam narrates that when Hadhrat Maymoona رضي الله عنها fell ill in Makkah, she had no relatives. She therefore told the people, "Take me outside Makkah. I shall not be dying here (in Makkah) because Rasulullaah ρ told me that I shall not die in Makkah." She was then taken to Sarif beneath the tree where she married Rasulullaah ρ. It was here that she then passed away and was buried.[95]

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[94] *Ibn Hishaam* (Vol.3 Pg.370), *Asadul Ghaabah* (Vol.6 Pg.274), *Awdiya Makkah Mukarramah* (Pg.12) and *Sahabah ψ ke Makaanaat* Pg.35.
[95] *Mu'jizaatun Nabi ρ* by Ibn Katheer (Pg.210).